

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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NEW SERIES
VOLUME XXXII. No. 3

GENERAL LEE AND THE WAGON DRIVER

Major Robert Stiles, in his captivating book, "Four Years Under Marse Robert," relates an interesting story concerning a unique character in the army of Northern Virginia who went by the name of "Tuck." He was a wagon driver, and the incident mentioned occurred during the return of the army from Gettysburg. Major Stiles says:

"Tuck was a unique character. Up to the date of his enlistment, his horizon had been perhaps more contracted and his opportunities fewer and lower than those of any other man among us. Naturally he gravitated to the wagon; but the man made the position. He was so quiet and steady and perfect in the discharge of its humble duties, that I question whether there was another private soldier in the battery as useful, or one more universally liked and respected, and he was as loyal and devoted to the company and his comrades as they were to him. He had a fine pair of mules, and his affection for them amounted to almost a passion. Indeed, his entire outfit—mules harness and wagon—was always in better condition than any other I ever saw in the army, and if there was forage or food, for man or beast, to be had anywhere, Tuck was sure to get at least our share for us.

"As above said, it was the very day we reached the soil of old Virginia, or the day after, that Tuck, or Tucker,—I believe the latter was really his name,—was dragging along with his wagon, through the mud and mist, considerably in rear of the battery, grieving that his two faithful mules had gone supperless to bed the last night and taken breakfastless to the road that morning, when glancing to the left, his eye lit upon a luxuriant field of grass he was just passing, and there, right abreast of his wagon, was an enticing set of draw-bars.

"On the instant he turned out to the side of the road, unhitched his mules, and taking them by their long, strong halter reins—the best I ever saw upon the harness of an army team—let down the bars and let them into the field, and was enjoying their breakfast as much perhaps as the mules were, when a fine-looking officer, with a rubber cape over his shoulders, rode up to the fence and said in a kindly, pleasant voice:

"My man, I like that. I am glad to see you taking such good care of your mules, and they like it, too. What a fine breakfast they are making! They are fine mules, too!"

"What, my mules? You bet they are fine! Marse Robert ain't got no better mules in his army than these two."

"What are their names?"

"This here gray one, he's named Dragon, and that 'ere black one, his name's Logan. Dra-

gon, he's a leetle the best of the two, but either one of 'em's good enough."

"Yes, indeed, I can well believe that, and I am glad to see you taking such good care of this man's property, too; keeping your mules in hand with the lines. I wish all the drivers in the army were as careful of their teams and of other people's property as you are. Now this is all right, but I wouldn't stay here too long. There are some gentlemen in blue, back here on the road a little way; and—"

"What's that! them infernal Yankees coming? Come, Dragon, come Logan, we must git out of this!"

"O, I wouldn't be in quite such a hurry. There is no danger yet awhile. Let them finish their breakfast. I only meant—"

"No, sir, I ain't takin' no chances. The Infernal Yankees sha'n't never git my mules! Come on here, Dragon and Logan, leading them toward the bars,—we must git out o' this, and mighty quick, too!"

"As he got his pets out in the road and was hitching them up again, Colonel Taylor and Colonel Marshall and the rest of General Lee's staff rode up and reported to Tuck's friend and took orders from him, and Tuck waked up to the fact that he had been talking with Marse Robert himself for the last five minutes.

"Great Scott!" said he, in relating his adventure, "I felt that I had been more impudent than the devil himself, and I wanted to get out o' sight as fast as ever I could; but I didn't feel like letting no common men speak to me for two or three days after that."

"There is a delicious sequel to this story," says Major Stiles, "which seems too good to be true, and yet I have every reason to believe it is as true as it is good.

"When the final collapse came, Tuck, Dragon and Logan were down in North Carolina, where they had been many a time before, foraging for themselves and the rest of us—horses and men. The returning train of heavily-loaded wagons, inadequately protected, was attacked by Federal raiders. The shooting, plundering, and burning was going on front and rear and rapidly approaching from both directions! So Tuck halted his wagon, got out all the provisions he could carry for himself and them, unhitched Dragon and Logan, and took to the woods, and he kept going until he got so far away that the braying of his companions could not be heard from the road. Then he made himself comfortable by the side of a little stream and awaited developments.

"The next day it rained and he kept close, but the day following was bright and clear, and he took an early morning scout to "the big road." There was the blackened debris of burnt wagons, but there had not been a track upon the

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CHURCH DISCIPLINE

Is a system, or plan, of order and government by which a church exercises the authority and applies the laws given it by its only law-giver, the Lord Jesus Christ.

This is necessary for the peace, purity, edification and efficiency of its members personally, and of the aggregate body. It has special relation to the settlement of disagreements and offences, and departures from the faith and practice of the local church.

All organizations, secular or ecclesiastic, have laws, or rules, for guidance and government, by which all agree to be governed, and to which each promises support so long as he remains a member of the body.

A New Testament Church is the "most perfectly constructed society known to men; its government and its discipline the most complete".

The object, or purpose, of discipline is to secure the best moral and spiritual growth and welfare of the entire body. The spirit and manner in which it is exercised is of utmost importance. It is not intended to gratify personal ambition or prejudice, or self desires; but to reclaim the wanderer, restrain the wayward; protect the honor of the church, as such, for the glory of God.

It should not be administered in a spirit of pride, or dictation, or vindictiveness, or of assumed superiority; but in loving kindness, meekness, sympathy and forbearance.

"Brethren, if a man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted". Gal. 6-1.

A New Testament Church has the right, and indeed, it is its duty, to keep loving watch-care over one another; to reprove the willful, correct the erring, strengthen the weak, and to withdraw church fellowship from the incorrigible. "Therefore, put away from among yourselves that wicked person". 1st Cor. 5-13.

The duty of a church to use discipline is evident from its nature and its purpose. "Them that sin rebuke before all, that others also may fear". 1st Tim. 5-20.

"If one member suffer all the members suffer with it". 1st Cor. 12-26.

A church is limited in its discipline and may not exceed instructions "given by inspiration of God".

It cannot legislate, or make laws, but simply obey and enforce such as are given by its builder, Jesus, the Son of God, who is "head over all things to the church". Eph. 1-22.

The result of proper corrective church discipline will be the correction or removal of the trouble, by the reclamation or expulsion of the willful evil doer. "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh (liveth) disorderly". 2nd Thess. 3-6.

"If he neglect (will not) hear the church (accept the judgment, or decision, of the church) let him be unto thee as a heathen man and a publican". Matt. 18-17.

"Teaching for doctrine the commandments of men", contrary to the word of God, is just cause for discipline. "If any man preach any other gospel unto you than that ye have received, let him be accursed". Gal. 1-9.

"We exhort you, brethren, warn the unruly, comfort the feeble-minded, support the weak, be patient toward all". 1st Thess. 5-14.

One who speaks evil of his brother; stirs up strife or discord; thereby disturbing the peace and fellowship of the church is a proper subject of discipline. So is the one whose life is disorderly; contrary to and subversive of the teaching of Jesus and his inspired apostles. Charges may be brought against one who is an idolater, through covetousness. One who refuses to contribute, according to his ability, for the support of the gospel, and the current expenses of the church. "For this ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ". Eph. 5-5.

"I have written unto you not to keep company,

if any man that is called a brother be covetous, or an idolater". 1st Cor. 5-11.

A member, who, in a spirit of arrogant pride assumes unwarranted authority and undertakes to rule, or domineer the church, subjects himself to its discipline and should be taught an impressive lesson in humility. And this applies equally to pastor, deacon and layman.

"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted". Luke 14-11.

"Pride goeth before a fall".

Resort to civil law between brethren, "before unbelievers" for settlement of disagreements, instead of presenting their claims "before the saints", their brethren—Paul severely censured some of the church at Corinth for doing this; writing in his second letter, "Now, there is utterly a fault among you, because ye do go to law with one another". 2nd Cor. 6-7.

Any alleged offender should receive copy of the charges against him and be permitted to answer for himself in the presence of the church. Scriptural sense of justice demands this.

—C. M. Sherrouse.

AN OLD TESTAMENT VERSE

By James E. Dean

"And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah the God of Israel liveth, before whom I stand there shall not be dew nor rain these years but according to my word." [1 Kings 17:1].

Thus abruptly begins the long story of the conflict between Elijah and Ahab, perhaps it had better be said, between Jehovah and Baal. It is supposed that Elijah was called the Tishbi, in Gilead, beyond the upper Jordan. It certainly lends color and interest to the story when we realize that the name Elijah means "Jehovah is my God." Elijah may not have been the prophet's original name; he may have taken this name because of the great contest he was precipitating, or it may have been given to him by others because of his distinctive life work.

Most of the Hebrew proper names were not merely conventional like ours, but had some special significance. We cannot be sure of this significance in many cases, but in a great number we can. Elisha means "God is salvation." Jehoshaphat means "Jehovah has judged;" and Hezekiah "Jehovah has strengthened." Jordan means "the descender," and is appropriately named because it has such a great fall and is so swift. The name Joshua meant in its original form "Jehovah is salvation." The word was first written Jehoshua, but in Neh. 8:17 it is shortened to Jeshua. This name Jeshua becomes Jesus in the Greek, because that language has no letter "h." This explains the statement of Hebrews 4:8, "if Jesus had given them rest, then would he not afterward have spoken of another day." Joshua is referred to, and the meaning is that the Israelites did not find the rest they sought in Canaan, that is to be found in the yet future heaven. Acts 7:45 also is speaking of Joshua.

This absence of the "h" from the Greek alphabet is responsible for Elijah being called Elias in the New Testament. The prophet Osee, mentioned in Rom. 9:25, is Hosea of the Hebrew Bible. Judas is but the Greek form of Judah, and Uriah appears in the genealogical list in Matthew as Urias. The American Standard Version very properly makes every such case agree in spelling with the Old Testament and thus avoids confusion and misunderstanding.

Baptist Bible Institute, New Orleans.

It is now Rev. J. D. Adcock, D.D., of Orlando, Florida, the title being conferred by his alma mater, Union University of Jackson, Tenn. And he deserves it.

Miss Sara Blackburn of Vicksburg, a student at Hillman, was pictured in the Southwide Baptist Student last month, and in January issue a picture of one of the two story brick cottages was carried. Miss Roma Jones of Jackson is the correspondent for the magazine.

MY YEAR-BOOK
David E. Guyton

An angel clad in bright array
Brought down a book to me today,
All bound in gold and snowy-white,
And said to me, "I bid thee write."

I took the book with trembling hand,
I did not clearly understand
Until I heard the angel say,
"Set down thy record, day by day."

"Now, bring," he said, in accents fine,
"Your book for 1929."

I want to place it on your shelf
When you may find it for yourself

To read aloud to God on high
And all the angels, bye-and-bye,
A volume for each year, you see,
I keep them every one for thee."

I handed him the tattered tome,
He vanished from my humble home,
I stained my golden book with tears
For all the flaws of other years.

Yet, after all, I shall not mind
To read my record—God is kind—
Although upon each page there be
Those scarlet tales that startle me.

I shall not shrink to read it all
When for my record God shall call;
For God is Love and Love shall shine
Above these blotted books of mine.

And day by day, another year,
I'll keep my record true and clear
With hope that when the task is done
This book will be a better one.

MIDWINTER BIBLE CONFERENCE

The Mid-Winter Bible Conference and Home Coming Week at the Baptist Bible Institute for January 27-31 will offer a great program for the pastors and other Christian workers who may be able to attend.

In addition to the Tharp lectures by Mr. J. H. Anderson of Knoxville, Tennessee, and the Layne lectures by Dr. George W. Truett of Dallas, Texas, there will be a Church Administration School under the direction of Dr. P. E. Burroughs of the Baptist Sunday School Board. In this school a class will be taught by Dr. Burroughs on "Missions Our Mission." "Growing A Church" will be taught by Dr. Clay I. Hudson, "The Bible by Books" by President W. W. Hamilton, "Practical Church Music" by Professor E. O. Sellers, and "Honoring the Deaconship" by Dr. P. E. Burroughs.

In the midst of the week there will be a meeting of the Bible Institute alumni, and a banquet will be given to which visitors and friends will be invited. Dr. Truett will be the principal speaker at the banquet.

Business Manager N. T. Tull will be glad to make arrangements for the accommodation of visitors who may desire his help, and for those who can bring their own blankets and linens we can take care of a limited number at one dollar per day for bed and meals. Please notify Brother Tull in advance.

We are expecting this to be probably the greatest week in the history of the Bible Institute, and urge that every pastor who can possibly do so will arrange for a week of vacation for January 27-31.

—W. W. Hamilton.

Pastor C. C. Morris and his church at Ada, Oklahoma, have set as their goal for this year 500 additions to the church (They had over 300 last year), 1,000 in Sunday School, 300 in the B. Y. P. U.'s. One of their members, Mr. J. W. Shipp, has been elected Church Secretary to look after the finances. Their church bulletin publishes the treasurer's monthly report.

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Housetop and Inner Chamber

Dr. Clay I. Hudson of Nashville and Miss Mary Bowes of Wake Forest, N. C., were married Dec. 21.

Pastor W. R. Haynie has resigned at Prentiss to accept a call to Prichard, Ala. We are sorry to lose him from Mississippi.

The Baptist Message says that prior to the adoption of the prohibition amendment, America owned three tenths of the world's wealth; now it owns more than one half.

The Baptist Message of Louisiana says that under the ministry of Pastor S. G. Posey the Coliseum Church in New Orleans is enjoying the greatest prosperity of her long and historic career.

Pastor John A. Huff has served First Church of New Orleans four years. On his anniversary the Sunday School gave him a silver loving cup, and the church had a festal program. In the four years 818 members have been received and \$125,562.89 given to all purposes.

The Foreign Mission Board reports a drop in collections of the past eight months of nearly \$20,000 as compared with the same period the year before. The only states showing a gain in gifts to Foreign Missions are Illinois, Missouri, New Mexico, South Carolina and Virginia.

Brother Weathersby of Mountain Creek Church, Rankin County, came in a few days ago bringing the list of families in Mountain Creek Church, and the cash to have the Record sent to them. This is what a church can do when somebody leads out. Brother Wayne Alliston is pastor.

The Moorhead Baptist Church paid to all causes last year (1929) including the building fund \$26,181.21. We hope to give considerably more to the cooperative program this year than we gave last year. We started the New Year off on first Sunday by having good attendance at all the services and one 19 year old young man, student of the Junior College united with the church on a profession of faith in Christ.—J. H. Hooks.

The Convention Board of Alabama Baptists provided for five District Evangelists to do field work under the direction of the Secretary-Treasurer; consolidated the Sunday School and B. Y. P. U. and B. S. U. Departments with one Department of Education and one general director, two associates and one office secretary. They discontinued the paid secretary of the Baptist Brotherhood. Special efforts will be made to enlist the large number who take no part in the denominational program, urge every member canvass in the churches throughout January and February. The rural churches will be urged to adopt the plan of setting aside certain acreage for the Lord. A school for preachers is planned for each five sections of the state.

The joint committee, composed of the Executive Committee of the Convention Board and members of the Education Commission, in a meeting in Jackson last week passed a resolution expressing appreciation of the work of Dr. Lawrence T. Lowrey in directing the Educational Emergency Campaign. They believe his work to have been thoroughly efficient and as successful as anybody could have made it. And his work was done without one cent of compensation. Only the necessary expenses were taken out of the amount raised, which was about \$50,000 in a little over a month's time. No further effort will be made now to complete the raising of the \$100,000 authorized. Dr. Gunter reported that \$45,000 in bonds and interest had been paid and a good sum paid on the indebtedness at the bank, and the amounts paid to the Woman's College, Blue Mountain College and Clarke College which had been pledged to secure standardization.

Dr. D. B. Stevenson of Lumberton would be glad to get a copy of "Twenty-one Reasons for Tithing", an article published in The Baptist Record a few years ago. Any one having a copy of it would confer a favor by writing him.

Some of us were mighty fortunate to be born in the United States or we might have trouble being naturalized if we had been born somewhere else. Judges are now making people swear that they would be willing to kill people at the command of Congress. You don't have to go to church, you don't have to believe in God, but if you are not willing to kill somebody you might have trouble getting in.

The death of Edward Bok in Florida last week reminds the world anew of how a poor boy may make his mark in the big world and accomplish much good. A Dutch immigrant at 13, a messenger boy, a publisher, editor of The Ladies' Home Journal, a philanthropist, a lover of humanity, and of birds, Mr. Bok achieved a place in American life and in the world which inspires hope in any boy. His autobiography, "The Americanization of Edward Bok" is worth anybody's reading.

The wedding bells are ringing at Columbus. Pastor Jesse Dee Franks and Miss Augusta Fort were married Jan. 8th in New Orleans, La. Dr. Franks is the popular pastor and efficient leader in the First Church, Columbus, and has done a far reaching work for a number of years. His bride is well known in Columbus, having been head of Domestic Science Department in Mississippi State College for Women for several years. We wish for them all joy and usefulness in this new relation, and believe these will be greatly enhanced.

Rankin County, according to the minutes of the last associational meeting, has 28 churches and fifteen ordained ministers in its membership. Some of these ministers are not pastors, and some of the churches have pastors living in other associations. No church in the association has preaching every Sunday. Only three of them have preaching twice a month. The others meet once a month. There are 22 that have Sunday Schools; nine have B. Y. P. U.'s. All but two had revivals during the year. There are 3,398 members in the churches. There were 158 baptisms, five churches reporting no baptisms. Twelve churches of the 28 contributed to the cooperative program; but 16 of them gave to missions in some way. The total given to the cooperative program was \$2,633.06. Total given to all missions and benevolence \$4,449.25. Rev. S. T. Courtney is moderator of the association and Rev. J. W. Steen is clerk.

Thanks for a copy of Calhoun County Associational minutes. The moderator is Rev. S. E. Carter; the clerk E. A. Dye, and the treasurer A. L. Roane. There are fourteen ordained ministers having membership in the association, and three licensed preachers. There are thirty-six churches. In addition to the ordinary reports, there is one on Church Discipline. Names and post offices of pastors and clerks are given. There were 262 baptized during the year, and 182 added by letter. The increase in membership over the previous year was from 3,984 to 4,164, net gain of 180. Total given for local support \$14,668.35. We find no table of statistics giving contributions to the cooperative program, or the denominational work. The report is incomplete. Only a few churches are listed as having given to Home and Foreign Missions. The records in the office in Jackson credit a large number of churches with contributions which do not show in the minutes. Unless somebody furnishes the statistician of the Southern Baptist Convention with information not in the minutes, the reports will be incorrect and misleading.

Dr. J. E. Dillard has the sympathy of many friends in the death of his mother.

After the holidays were over Hillman students have settled down to serious work and preparation for the coming mid-term examinations now in the offing of school life. Fine spirit prevails and "happy, homelike, Hillman" is running on a schedule gratifying to the heads of the institution.

The editor of the Toronto Globe in answer to inquiry of Gifford Gordon says that Government control of liquor in Canada does not make for temperance, that liquor consumption in Ontario has doubled in two years, drunken drivers of automobiles have increased tenfold while cars have increased only twofold; that deaths from drunken drivers have increased enormously; industrial accidents have increased seven per cent more than the payrolls; that large bootleggers have been eliminated but the small bootlegger multiplied; that government control of liquor has proved of no benefit to young people.

The friends of Hillman College will be interested to know that on each fourth Wednesday evening from 8:30 to 9:30 o'clock in the months ahead, WJDX will broadcast from Jackson, programs given by the students of the music and expression departments of the school from the studio at Jackson. Representatives from the piano, voice and expression classes will be heard and the Glee Club will receive special attention under the direction of Prof. Frank Slater, who has made this group into one of the most popular of all the state musical girls' organizations in college circles. President Berry is announcing the broadcasting in the belief that many will wish to hear the Hillman groups in their hour's concerts each month.

On October 9, 1765, Robert Carmichael, who had journeyed all the way from Edinburgh to London for the purpose, was baptized in the public baptistry at the Barbican by Rev. Dr. Gill, the famous Baptist divine of the 18th century. This baptism marks the beginning of continuous Baptist life in Scotland. Originally a Presbyterian minister and later pastor of an Independent church, he had become convinced that immersion was the Scriptural mode of baptism, and knowing no Baptist in Scotland, he went—probably by sea—to London in order to follow the example of his Master. Returning to Edinburgh, he administered the ordinance to seven men and women in the Water of Leith, and the little company of immersed believers rented the Magdalene Chapel, in the Cowgate. Thus began the first Scottish Baptist Church, which continues today at Bristo Place.—Canadian Baptist.

The minutes of the Hinds-Warren Association are just to hand. Mr. C. C. White is moderator and Mr. W. R. Hollingsworth clerk. There are 21 churches in the association, of which only 15 were represented by letter. Others seem to have gotten their reports to the clerk later. There were 304 received for baptism, 749 by letter and seven by statement. There is a present membership of 8,646 as compared with 8,513 the year before. This association comprises the churches in Jackson and Vicksburg and all in between, in two counties. Only four churches report no baptisms. The largest number of baptisms was reported from Calvary Church of Jackson, 57. Next came First Church of Jackson with 39, First Church of Vicksburg with 33; Davis Memorial of Jackson with 28; Clinton with 27; Griffith Memorial with 22; Beulah Brownsville with 21. All churches except four report gifts to the cooperative program. The grand total of gifts to all objects \$234,782.19; of which \$201,862.32 was for local objects, less than one eighth going to missions. To building and repairs were given \$127,648.69. Jackson First Church gave to all purposes \$85,608. Calvary Church gave \$72,146. Griffith Memorial \$17,218. Clinton \$13,654. Vicksburg First \$10,992. The largest per capita giving seems to have been by the church at Terry.

Editorials

JEHOVAH GOD

Jehovah is the name by which God made himself known to Moses. It is his "holy memorial name", the name by which he chose to be known in Israel throughout their national history. It is said never to have been pronounced among them, not that God forbade it to be called, but their sense of reverential awe prevented their speaking it. Certainly their reverence is to be commended in our generation. It is even said that it was never plainly written down in their language, but indicated by such letters as would clearly identify him. We do not even know exactly what is the proper pronunciation of the Hebrew word. But we do know its meaning, and its special significance to the Jews.

Here is a good place to say that all this recent day talk about the God of the Jews being a "tribal god", is the purest invention of some one seeking notoriety, or to discredit the true and only religion of Jehovah. There is not one single syllable or scintilla of evidence that the Jews thought their God limited to any place or age. Abraham knew him as God Almighty. And anybody knows there can be only one Almighty being. He called him the "judge of all the earth". So Isaac and Jacob and all other patriarchs, leaders and prophets thought of him and spoke of him. The brazen, blazon, impudence of any man who speaks of Jehovah as a tribal god has crowded out all regard for truth.

The very name Jehovah precludes the possibility of thinking of him as local or temporal. And, remember, it is the name which he himself announced, and not one which somebody attached to him. When he spoke to Moses in the burning bush and commissioned him to go to Pharaoh in Egypt, Moses told him the people would be asking "Who sent thee"; and asked what name he should give in answer to this inquiry.

The question of Moses came from one who had lived in a land of many gods, and seemed natural to him. But in the sight of the only living and true God it was an impertinence. But with patient rebuke God does give the name, saying, Tell them "I Am" hath sent me. "I am that I am", is as nearly a translation of the word Jehovah, as is given us.

By this name God wants Moses to know, and all the people to understand that he is the one and only Living Being, the One who has life in himself; the one who is self-existent, independent, the original Life and source of all life. Men in more modern times have tried to put into other words this characteristic of God. They have sought by explanatory phrases to embody the Bible conception of Jehovah.

Perhaps the word that more nearly expresses to us this idea is "Personality", but even this tells only a part of the truth. God is a person—He is not simply an idea. He is not simply a conception, having the "value of God". He is a real person, one who speaks and acts. Not a mere machine, but one who becomes articulate in personal expression. He is not simply the spirit of the universe. He is a person who brought the universe into being. He is not to be identified with "the totality of things". He is not the whole, of which everything is a part. He is in all, but he is also over all.

He speaks to us and we may speak to him. He is one not only with whom we may have personal dealing. He is one "with whom we have to do". He is the one real person with whom men must deal, from whom there is no escape. In that interview with Moses in the burning bush, he breaks through the veil of nature which half reveals and half conceals him. He speaks and is spoken to. He takes command of things and people. He gives orders and expects obedience. He directs Moses and he disciplines Pharaoh. He controls the forces of nature and the

armed hosts of men. At the first mention of his name by Moses, Pharaoh says, "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah; neither will I let Israel go". But before the Lord was through with him he "Called for Moses and Aaron in haste and said, 'I have sinned against Jehovah your God and against you. And now forgive, I pray thee, my sin only this once, and entreat Jehovah your God that he may take away from me this death only'".

Again at a later period when the nation seemed almost given over to idolatry and Elijah the prophet of God turned the tide on Mount Carmel, the people at last cried, "Jehovah, he is God; Jehovah, he is God". And we do well to learn the lesson from scripture and experience that Jehovah is living, present, active, King of kings and Lord of lords. We cannot escape him; and we may have gracious, personal covenant experience with him who has revealed himself to us through Jesus Christ the Lord. The same yesterday, today and forever.

PROOF OR THE PUDDING

What is the pudding? And what is the proof? It is possible we may get, may have gotten these two things mixed. Let's see if we can tell which is which. Here is what we are talking about: "That ye may know that the Son of Man hath authority on earth to forgive sins (he saith to the sick of the palsy) Arise and take up thy bed and go into thy house". It is Jesus talking and you know the story.

Friends had brought to him a paralytic to be healed. They were very sympathetic with his affliction, earnest in their desire to help him, determined in their purpose to do so. They broke through all barriers of conventionality, crowds, tile roof, even interrupting a religious service to secure the healing of this paralytic. They had no thought of anything but to help this poor fellow, and they believed that Jesus could do it. About all they knew about Jesus was that he was healing people of all sorts of diseases. They didn't care much about his theology, nor about his being the Messiah. They were not particularly interested in his teaching, but they were powerfully impressed with his ability to heal.

It might be noted in passing that they were in these respects strikingly like a lot of folks today. Or you may say it the other way around if you like; that there are lots of folks today like them. We haven't changed much. A good many people imagine that they are speaking highly of themselves when they tell you they are not interested in your preaching or teaching or religious controversies or policies or theological discussions, or your dogmas, or your form of religion, or your theories of this or that. They actually pat themselves on the back when they tell you that they do not bother with the spiritual elements of religion, but are concerned only in its practical manifestations. They believe in practical philanthropy, in doing something for the sick and the poor and the dependent and the less privileged. If your religion can relieve poverty, remove ignorance, and straighten out our industrial tangles, all well and good. Set it to work. And the man or church or aggregation of any sort that can make people believe that they have a cure for all our physical ailments will get a crowd.

But—Sin?—Sin? Well, they hadn't thought about that. And here were these four men bringing this paralytic to Jesus, tugging and sweating and climbing to the roof to get at the young rabbi who they believed would heal their friend. Haven't you seen these big bodied, big hearted huskies trying to do a good turn for a friend? They are always at a funeral. They will sit up with the sick. They will help spread the dinner on the ground, or get an automobile out of a hole or chip in when somebody's in trouble. They like to be seen doing something for somebody. They will climb to the roof of the house, to put out a fire or let down a sick man. Just call on them when there's anything of this kind to do.

Well it's good if religion will do this for a

man, to make him kind of heart, to help somebody in trouble. But is it not good too to study the thing out, to work a little with our heads and see what is causing the trouble? It is a good thing to lay in a supply of quinine and dose the folks with it that are suffering with malaria. But it is a good thing too to drain the swamps, to kill the mosquitoes and stop the spread and propagation of malaria. It is a good thing to lift the paralytic on his pallet and take him to the Master to have him cured of his pitiable physical weakness. But it might be a still better thing to find out what is causing this paralysis and pay some attention to that. The best work of medical science is preventive rather than curative.

But let us follow them as they climb to the roof, rip up the tiles and let the man down right in front of Jesus. They mop their brows now and draw a long breath for they have done their part. They wait to see what Jesus will do. This young rabbi is unperturbed. He shows no nervousness and no hurry. He is Master of himself and of the whole situation. He sees through the whole thing. Sees the heart of the paralytic, knows what is going on in his mind, knows all about his past life. He knows what is the cause of his physical condition, and what is a more serious thing than physical ailment. He sees Sin. And this is what the most of them do not seem to have seen, or if they saw it, did not think much of it. Jesus sees it, saw it then and sees it now as the one thing that needs to be dealt with first. In comparison with the one thing, sin, nothing else matters. And he addresses himself to that.

Fortunately it seems to have been uppermost in the mind of the paralytic too. In the presence of Jesus his sin stands out as needing attention more than his body. Jesus sees this too; and addresses himself to the main thing. He says, "Son (rather, Boy), be of good cheer; thy sins are forgiven". And with this he stopped. And he stepped so that it might soak into all of them. If nothing else had been said or done, it was a good day's work. But he knew it would not end with this. The people were startled into thinking. Socrates was not in the same class with Jesus when it comes to making people think.

And of course when people think they are likely to talk, or show it in some way. Jesus anticipated that the scribes would have a few thoughts coming. He sees what they are almost afraid to say, and also why such a mental commotion? Which is easier? If one can cure a paralytic with a word he must be believed when he pronounces sins forgiven. "But—that ye may know that the Son of man hath power on earth to forgive sins"—then "Up and out with your bed."

Two lessons: The main work of Jesus is not relieving bodily ailments and relieving temporal diseases. His business is dealing with sin. If he put that first, let us not put anything else before it. The Son of man came to call sinners to repentance. He came to put sin out of commission, out of business, out of control. All our Charity work, philanthropic enterprises must be made secondary to that.

Second, we must follow the example of the Master and give proof of our doing the same work that he did, by a follow up work of men's sins to men's bodily needs.

TWELFTH ANNIVERSARY SERMON

Expressing appreciation to those who have aided in the success of his ministry here, Dr. William A. Hewitt commemorated his twelfth year as pastor of the First Baptist Church here in an impressive sermon Sunday from the text of the "Servant who had been faithful in a few things."

"Whatsoever you may say about your pastor, whether you have criticism or praise, I crave above all things your judgment that he has been faithful in his humble work," he said. He was heard by almost a capacity congregation.

"No one person is responsible for the growth of the First Baptist Church," he added in giving

an account for the story of the entire country. "I am and have in the spirit to patch. "They in this v Speak Matthew the satir the talent told of t ed to fr ing of b "No n crow," where the melons "One fear of poverty. happy i partners "The he knew where h had not not dese entrusted "So i Lord, " him wh he hath Dr. F other st sermon large r clusion history Durin came f ers in A lar tending liver h road si coast v mounte to the "At pine f fortabl ran up an old colum cross-s cob pi beard figure despair "G "M "S "Y day be "V ere fu "V right on the "I Tuck. "V and h " " propos blew. the so born' mules touchi as he "I he ow Tucke

an account of his stewardship. "I am grateful for the support of the deacons, and for the loyalty of the choir, and for the cooperation of the entire congregation.

"I am grateful for the fact we have had peace and harmony, with all groups working together in the spirit of Christ; that we have no quarrels to patch up; no disagreements to settle.

"They have been happy years for your pastor in this work."

Speaking from the twenty-fifth chapter of St. Matthew, Dr. Hewitt emphasized in his sermon the satisfaction of the servant who had doubled the talents entrusted to him by his overlord, and told of the scarecrows that some men have erected to frighten themselves away from the breaking of bad habits.

"No man is supposed to be afraid of his scarecrow," he said. "You usually find scarecrows where there are good things planted—berries and melons and luscious fruits.

"One rich man once confided to me the greatest fear of his life was to wake up some morning in poverty. I say the only way for a man to be happy in life and his works is to take God in partnership with him.

"The servant who buried his one talent because he knew his overlord was 'a hard man who reaped where he had not sown and gathered where he had not strewn' was mean and stingy and did not deserve the one talent to which he had been entrusted.

"So it was taken away from him, for, said the Lord, 'To him who hath shall be given, and from him who hath not shall be taken the little which he hath.'"

Dr. Hewitt, famed throughout Mississippi and other states as a church builder, at the end of his sermon received hearty congratulations from a large number of men and women at the conclusion of the greatest period of growth in the history of the church.

During the day telegrams of congratulations came from various parts of the state from leaders in Mississippi's religious life.

A large number of members of other faiths attending, heard the prominent Baptist divine deliver his anniversary sermon.—Clarion-Ledger.

—BR—

Continued from page 1

road since the rain, and Tuck concluded that the coast was clear. So he went back to his bivouac, mounted Dragon and, leading Logan, returned to the road and took the direction of Richmond.

"At last he emerged from the dank, sombre pine forest into a clearing, where was a comfortable house, and not far from the woods he ran upon an old fellow seated on the top rail of an old Virginia snake fence, with his spinal column comfortably supported by one of the cross-stakes, a short-stemmed, blackened corn-cob pipe in his mouth, his neglected, stubby beard bristling all over his face, and his entire figure and bearing expressive of ill-temper and despair.

"'Good morning,' said Tuck.

"'Mornin', responded the old chap.

"'Seen anything of the Yankees?'

"'Yes, the infernal thieves cleaned me out day before yestiddy.'

"'What's that plow doin' standing in that 'ere furrow?'

"'Why, the infernal Yankees stole the mules right out of it. Didn't leave me a hide or hoof on the place.'

"'I've got a good pair of mules here,' said Tuck.

"'Well, go there to the gate, come right in and hitch up, and we'll go snacks on the crap.'

"The bargain was closed as promptly as proposed. Tuck plowed until the dinner horn blew. Then he and Dragon and Logan went to the sound of it, as if they had been 'bred and born' on the place. Tuck watered and fed his mules at the stable and himself at the house, touching his hat to the old man's pretty daughter as he entered.

"In due course of time he married her, and he owns that farm today. Thus the house of Tucker rode into home and fortune under 'my

Convention Board Department

R. B. GUNTER, Corresponding Secretary

The writer has been too busy to make New Year resolutions. In fact, he did not think of it until after the 10th. But for the information of the brotherhood, we are for the Cooperative Program and expect to push it with all our might. We are starting the New Year with our heads above the water and with the proper emphasis upon our Cooperative work from Sunday to Sunday we can make the grade throughout the year.

—O—

Reports Will Be Helpful

We shall be glad to have reports from churches as fast as canvasses are completed, showing the amount proposed by the churches for 1930 in behalf of the Cooperative Program. If all the churches will report what they promise to give this year for Cooperative work, we can work our plans to a better advantage during the year.

To be sure no quotas have been fixed by the Convention, by the Board or by the Board office. Every church is left to decide for itself what its goal shall be. Every one is given that freedom which the New Testament allows. If we are led by the Spirit, there will be liberty, there will be wisdom, there will be an impression to carry out the will of Christ who is head of the church. We are called to freedom. But our freedom should be exercised in carrying out His will.

—O—

The Convention Bulletin

Within about two or three weeks all churches and individuals subscribing for the Convention Bulletin will receive a copy. It will convey the information which every member and every church needs. It will also give a list of the contributions made last year to the Cooperative work; likewise the percentage of increase necessary to reach the financial goal for this year as fixed by the State Convention.

—O—

Mr. Rockefeller's Generous Donation

Mr. John D. Rockefeller's generous donation of \$500,000.00 to the Relief and Annuity Board will tend to make more secure policies carried by the brethren. While we are doing a good work in assisting aged preachers by making donations of \$10.00 or \$12.00 per month from the Relief fund, yet a more far sighted policy for our preacher brethren will be to take out an annuity policy which will guarantee against disability, an annual income from \$100.00 to \$500.00 a year. This will mean nearly three and one-half times as much as preachers are now receiving from the relief fund. The majority of the pastors can carry this policy as the cost is only about one-fourth of the usual cost of an annuity policy for

mules,' which its illustrious founder swore 'the infernal Yankees sha'nt never git.'"

H. H. Smith

—BR—

On Tuesday afternoon Mrs. J. L. Johnson of Clinton is very ill and her recovery seems impossible. Her children are with her and friends are anxious as to the event of her sickness. We have never known a more beautiful life, and her usefulness is attested by all who have known her. She passed her eighty-eighth milestone on the thirtieth of December last, and though unable to be up at the time was bright and happy in the presence of those whom she loved. —She loves the Bible with a beautiful devotion and up to a week ago was busy in teaching it to others.

—BR—

And now the papers are carrying the announcement that Governor Ritchie of Maryland expects to be a candidate for the presidential nomination in 1932 on a wet ticket. If there is any surer

the reason that the pastor pays only a small part while the Denomination pays the balance.

—O—

Encouraging Reports

Some days ago we received a letter from a pastor of one of our full time churches stating that his church was increasing its contributions this year for Denominational work by fifty per cent. This is a church which has erected a splendid building at a large cost and is still paying for the building. Two days later we received a letter from another pastor of a full time church which has its building now in the process of construction. This pastor has stated what his church is proposing to give for Denominational work this year and the amount is about fifty per cent more than was contributed last year for the same purpose. These are encouraging reports. Since this last letter came, we received the proposed budget of another strong full time church and if the proposed budget is raised the increase for Denominational work will amount to nearly two hundred per cent more than was given last year. We trust that the example of these churches will tend to kindle the fires until the conflagration covers the entire State.

—O—

The Emergency Program

After a discussion lasting for about three hours on January 8th, the Committee voted to discontinue the Emergency Program. A number of reasons were given, among them that the State Convention expressed a belief that all the emphasis for this year should be placed on the Cooperative Program. Another reason was that when this campaign was launched it was not intended for the year 1930, but to be completed in December 1929. There is a growing sentiment for keeping faith with the policies made by our Conventions. The Secretary of our W. M. U. informs me that many missionary societies in the State have taken seriously the action of the last State Convention relative to the Cooperative Program to the extent that in sending in their Christmas offerings they have requested that the donations become a part of the Cooperative Program.

With the Emergency Program receipts and the budget receipts for Christian Education, we are able to retire \$50,000.00 worth of principal of indebtedness last calendar year in addition to paying all interest, and the supplement of \$25,000.00 to three of our colleges. All funds for Christian Education up to the first of April have been pledged to the bank which is carrying \$75,000.00 for the Denomination. We hope to reduce the amount to at least \$60,000.00 by that time. Of course, we are dependent upon the Cooperative Program for this amount.

way for a man to be defeated for that high office than to announce that he is against prohibition we do not know what it is. The people of this country outside of Baltimore, New York and Boston have made up their minds that they are going to make this country dry and keep it dry. Dr. F. Scott McBride, President of the National Anti-Saloon League, says: "The famous beer quartet, Bruce, Edwards, Edge and Reed, of Missouri, will be heard no more in the Senate. The present session of the Senate will be free from the bitter and abusive attacks against prohibition such as were continuously carried on by these enemies of the dry law. A few of the disappearing wet minority in it will be expected to keep up a bushwhacking campaign against the Eighteenth Amendment. After ten years the wet group in Congress is not only smaller than ever before, but has utterly failed to unite on any plan to take the place of enforcing prohibition or the solution of a liquor problem."

—BR— A GREAT INVESTMENT By L. R. Scarborough

The Baptist Bible Institute in its brief history of growth and kingdom-building service is a Baptist marvel to all our people and a superlative glory to Jesus Christ. Every dollar put in it has brought already as large returns as the dollars put anywhere in Baptist causes. Its orthodoxy is Pauline; its spirit is the Spirit of Christ; its spiritual triumphs are Christ-glorifying and honoring to our people. It is doing a great work in training the right sort of leaders. It now faces a serious emergency. The seriousness of it even touches the very life of the institution and certainly its future growth. This great need should appeal to every Baptist heart and challenge every Baptist pastor to lead his people in a generous offering. The facts about the whole case are being set before the denomination in the Baptist press. These facts are challenging and appealing.

The Southwestern Seminary faculty and students have made to them a generous offering, though Southwestern is in great stress itself, but is happy to render full cooperation with President Hamilton and his noble Institute family in this hour of need. For this effort to fail would not only embarrass the Bible Institute, but the credit and name of every other Baptist institution in the South. For it to fail would shut the door of trained leadership to the multitudes of God-called preachers and other religious workers, and for it to fail would be suicidal to the Baptist cause in New Orleans and Louisiana and in a wider circle.

For this effort to succeed will gladden the hearts of a great group of indomitable leaders and will save a great cause to one of the neediest fields in America and will help to fortify and construct a mighty agency for the extension of Christ's kingdom in a vital center.

If I were a pastor anywhere in the bounds of the Southern Baptist Convention I would do as I have done with my own faculty and students—I would take an offering and make it as large as I could and send it to Dr. Hamilton. May God help every one who reads these words to do his best to save one of our noblest enterprises. It is a paying investment to save the Baptist Bible Institute.

—BR— BIBLE STUDY AND HOME COMING WEEK. The Baptist Bible Institute of New Orleans January 27-31, 1930

—o— PROGRAM Monday

Hour	Subject	Leader
9:00 a.m.	Waiting Before God in Prayer.	
9:30 a.m.	Missions Our Mission	Dr. P. E. Burroughs
10:30 a.m.	Growing a Church	Dr. Clay I. Hudson
11:30 a.m.	"The Preacher from the Layman's Viewpoint"—Tharp Foundation Lecture (1)	Mr. J. H. Anderson, Knoxville, Tenn.
4:30 p.m.	Growing a Church	Dr. Clay I. Hudson
5:30 p.m.	Practical Church Music	Prof. E. O. Sellers
6:30 p.m.	Lunch and Fellowship	
7:00 p.m.	The Bible Book by Book	Dr. W. W. Hamilton
7:00 p.m.	Honoring the Deaconship	Dr. P. E. Burroughs
8:00 p.m.	Tharp Foundation Lecture	Mr. J. H. Anderson (2)

Tuesday

(Note change of morning hours)

8:00 a.m.	Waiting Before God in Prayer	
8:30 a.m.	Missions Our Mission	Dr. Burroughs
9:30 a.m.	Growing a Church	Dr. Hudson
10:30 a.m.	Tharp Foundation Lecture	Mr. Anderson (3)
4:30 p.m.	Growing a Church	Dr. Hudson
5:30 p.m.	Church Music	Prof. Sellers
6:30 p.m.	Lunch and Fellowship	

7:00 p.m.	The Bible Book by Book	Dr. Hamilton
7:00 p.m.	Honoring the Deaconship	Dr. Burroughs
8:00 p.m.	Layne Foundation Lecture	Dr. George W. Truett (1)

Wednesday

8:00 a.m.	Waiting Before God in Prayer	
8:30 a.m.	Missions Our Mission	Dr. Burroughs
9:30 a.m.	Growing a Church	Dr. Hudson
10:30 a.m.	Layne Foundation Lecture	Dr. Truett (2)
4:30 p.m.	Growing a Church	Dr. Hudson
5:30 p.m.	Church Music	Prof. Sellers
6:30 p.m.	Lunch and Fellowship	
7:00 p.m.	The Bible Book by Book	Dr. Hamilton

7:00 p.m.	Honoring the Deaconship	Dr. Burroughs
8:30 p.m.	Alumni Banquet and Baptist City Social Union,	Dr. Truett speaker

Thursday

8:00 a.m.	Waiting Before God in Prayer	
8:30 a.m.	Missions Our Mission	Dr. Burroughs
9:30 a.m.	Growing a Church	Dr. Hudson
10:30 a.m.	Layne Foundation Lecture	Dr. Truett (3)
4:30 p.m.	Growing a Church	Dr. Hudson
5:30 p.m.	Church Music	Prof. Eellers
6:30 p.m.	Lunch and Fellowship	
7:00 p.m.	The Bible Book by Book	Dr. Hamilton

7:00 p.m.	Honoring the Deaconship	Dr. Burroughs
8:00 p.m.	Layne Foundation Lecture	Dr. Truett

Friday

8:00 a.m.	Waiting Before God in Prayer	
8:30 a.m.	Missions Our Mission	Dr. Burroughs
9:30 a.m.	Growing a Church	Dr. Hudson
10:30 a.m.	Layne Foundation Lecture	Dr. Truett
4:30 p.m.	Growing a Church	Dr. Hudson
5:30 p.m.	Church Music	Prof. Sellers
6:30 p.m.	Lunch and Fellowship	
7:00 p.m.	The Bible Book by Book	Dr. Hamilton

7:00 p.m.	Honoring the Deaconship	Dr. Burroughs
8:00 p.m.	Layne Foundation Lecture	Dr. Truett

Tharp Foundation Lectures—Gift, Mr. J. H. Tharp, Napoleon Ave. Baptist Church, New Orleans, La. General subject, The Preacher from the Layman's Viewpoint.

Layne Foundation Lectures—Gift of Mrs. Robert Layne, First Baptist Church, Shreveport, La. "Lectures given on this foundation must be true to the inspiration, authority and efficiency of the Holy Scriptures, to the Virgin Birth, deity, substitutionary death, bodily resurrection and lordship of Jesus Christ, to the doctrine of salvation of man by grace through faith, and to the New Testament churches as self-governing bodies, spiritual in nature, democratic in organization and missionary in spirit and practice."

—BR— A BAPTIST BIBLE INSTITUTE EXPERIENCE Devoe E. Byrd, Student

I was holding a meeting at my church in Louisiana. One of my members had been praying that her brother might come during the revival. He and his wife lived about seventy miles away. Neither of them had ever heard the Bible or any preaching, and they came in answer to this good lady's prayers.

When they arrived she was one of the happiest people I have ever seen. She told them about the meeting and introduced me to them. They had been deeply moved for some reason for a good many days. They could not explain just what had been taking place in their lives (of course we knew). Seems that they were ready right then to listen to the Bible. We went in the house, and they asked me to read to them. I made the plan of salvation just as plain as I

knew how. They both said, "We are going to wait until we understand this new religion a little better." The meeting continued, and they came every service.

The last night of the meeting had come, and we were so anxious to see them saved. I sang a solo that night entitled, "Why Not Tonight?" After I had sung the evangelist said, "I don't think we should even have a sermon. There are people here tonight that should come now and not put it off." This man was on one side of the house and his wife on the other. The two started toward the front, and all the people were amazed that they came without even a sermon. They said, "We have put it off long enough." They gave their hearts to God and joined the church.

—BR— A BAPTIST BIBLE INSTITUTE EXPERIENCE H. W. Jeneson, Student

Last year one of my assignments was at Rescue Mission each Wednesday night. One of the many conversions which have been made at the Mission took place on one of these nights. It was my privilege to conduct the song service. One of the songs which I had selected was W. H. Doane's "Do Not Pass Me By". After the sermon an earnest appeal was made for confessions of faith, but with no visible results. The invitation hymn was sung and the benediction pronounced and it seemed as though the service was not going to "bear any fruit".

A worker approached a young man and in a few moments was busily engaged in pointing out to him the way of salvation. The young man gave his heart to God and stated that he was passing by the Mission on his way to spend the evening in drinking, but that he had been drawn into the Mission by the words of the song mentioned above.

This is probably one of many frequent and similar cases, but it stands out in my memory as an example of the way God can use the message in song as well as in sermon.

—BR— A BAPTIST BIBLE INSTITUTE EXPERIENCE Hiram Ward, Student

When we arrived at the Rescue Mission only a few were present, but men kept coming until by the time the sermon ended fifty or sixty were present. They were men from many walks of life. Men from the slums and men from families of culture and refinement but had made a failure of life.

I shall never forget the feeling that came over me as I sat and looked in the faces of that motley group of men and read in the face of some despair while upon the face of others were marks of dissipation.

When the opportunity was given one man came down and made a profession of faith in Christ. After the service I heard the story of this prodigal father. He had left his family in Sweden and had come to America, and his eldest son was on the way seeking him. He seemed ready and happy to return to his deserted family.

—BR— A BAPTIST BIBLE INSTITUTE EXPERIENCE J. C. Pinson, Jr., Student

One Sunday afternoon a crowd of us men got together and said, "Let's go and sing praises to the Lord", so out we went, all volunteers, all happy in the Lord. On our way all were talking about doing something for the Lord, forgetting the things of the day.

How could we know just where to stop? was a question that was asked, so coming to a few people on a corner we stopped and held a service for the Lord. We began to sing and people flocked to see what we were doing. After singing a few songs a message was given by one of our number, and an interesting message at that—right from God's word and from the messenger's heart. Invitation was given and two or three came forward and accepted our Saviour as their Saviour too. Closing, I thought it wise to talk to some one about his soul, as they were still standing around, so I approached a man

and told him how this same Jesus could save him, and if he had never trusted Him to do so now and line up with God's people. I asked him if he would accept this same Jesus that the rest of us had accepted, and he was gloriously led to know Jesus as Saviour and Lord. He not only did this but promised to line up with God's people so that his influence might count for good.

—BR—

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION
RECEIPTS FROM THE STATES
May 1st to November 30th, 1929

State	Program	Designations	Total
Alabama	\$3,198.85	\$116.83	\$3,315.68
Arizona	60.42		60.42
Arkansas	219.85		219.85
District of Col.	1,409.92		1,409.92
Florida	1,578.38	37.06	1,615.44
Georgia	3,352.50	429.74	3,782.24
Kentucky	6,420.07	19.00	6,439.07
Louisiana	1,479.51	40.20	1,519.71
Maryland	2,055.00	5.00	2,060.00
Mississippi	3,091.94	2.32	3,094.26
Missouri	716.43		716.43
New Mexico	111.22	1.00	112.22
North Carolina	6,421.81	187.60	6,609.41
Oklahoma	2,126.60	4.00	2,130.60
South Carolina	4,213.93	64.81	4,278.74
Tennessee	4,716.00	70.46	4,786.46
Texas	4,140.00	2,490.82	6,630.82
Virginia	10,338.25	114.39	10,452.64

Total.....\$55,650.68 \$3,583.23 \$59,233.91

Receipts from the Co-operative Program are divided 55% to the Relief Fund and 45% to the Annuity Fund, with the exception of the receipts from Missouri, 100% of which go to the Annuity Fund. All designations are put into the Relief Fund.

The above receipts are \$3,073.77 less than for the same period last year. Since there was no Christmas Offering in 1929 only increased undesignated gifts sent by the State offices to Nashville between now and April 30th, can prevent a further reduction in the income of the Board from the Churches.

Our records show that on April 30, 1929 the total relief receipts, designated and undesignated including the Christmas Offering from the Churches and from invested funds, fell short of the amount already paid to the relief beneficiaries by \$11,591.43.

It is with regret that we call the attention of the churches to the situation in which the Board finds itself with regard to the receipts and expenditures for the present Convention year. Already the payments to our relief beneficiaries exceed the receipts from all sources by approximately \$32,000.00, and unless the receipts for the remaining four months ending April 30, 1930 show a marked increase there will of necessity be a reduction in our Relief Reserve of around \$25,000.00. Our people should be properly informed concerning the effect of the Rockefeller Gift of \$500,000 to the Board. Let it be understood that this Rockefeller gift was made to the Endowment Funds of the Board and, therefore, is not to be thought of as distributable money such as are those funds coming from the Churches. The income from this gift cannot be expected to offset the diminution in contributions from the churches since only four months of the year will be affected by it. Furthermore it should be borne in mind that upwards of 100 applications are now on file awaiting approval by the Board for relief benefits. It should be evident to our people that increased receipts from the Co-operative Program were never more needed than at this time.

—BR—

Pastor G. H. Suttle has resigned at Lucedale. May he be secured for a good field at once.

—BR—

Mrs. Yarborough delivered 21 B. Y. P. U. diplomas to a class at Hermanville, after a training class had been conducted.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

HOW PEOPLE MAY BE LED TO PAY WHAT THEY PROMISE

(Continued from last week)

Those who fail to pay voluntarily what they promise may be divided into three groups, as follows:

1. Those who make a pledge with no intention of paying it.
2. Those who make a pledge fully intending to pay it, but later find themselves unable to pay it. (See last week's issue.)
3. Those who make a pledge intending to pay it, but later fail to pay even though they are able to pay.

Some people fail to pay voluntarily what they promise even though they are able to pay. Most people in this group can be led to pay what they promise, but they must be dealt with individually. Somebody in whom they have confidence must see them personally, find why they failed to pay and remove the cause. When the cause for their failure is removed, they will pay what they promised.

There may be many reasons why the people in this group do not voluntarily pay what they promise, but usually one of the following causes is responsible:

- (1) They become so deeply interested in worldly things that they lost interest in the things of the Kingdom and therefore cease giving to the support of Kingdom work.
- (2) They become offended and therefore withhold their gifts from the support of the church's program.
 - A. They become dissatisfied or offended with the pastor; or
 - B. Some individual offends them; or
 - C. The church or some auxiliary of the church refuses to follow their leadership. They contribute regularly until the church or some auxiliary of the church refuses to humor them and follow their leadership. Then they, like babies, become offended and withhold their gifts from the church.

HOW TO BEGIN TITHING

(By M. E. Dodd)

The following suggestions are offered:

1. Read Lev. 27:30; Mal. 3:10; I Cor. 16:2.
2. If your income is weekly, it will be a very simple matter to put one-tenth of it into your church envelope Saturday night. If you do not wish to give all the tithe to the church budget, then keep the remainder in a "Lord's Treasury Box" for use in Kingdom causes whenever opportunity comes. Do not under any circumstances use any part of that tithe for personal purposes. It is "holy unto the Lord".
3. If your income is monthly, you should take the tenth and place it in a separate bank account, or in the "Lord's Treasury Box", and take out of that each week such amount as you have promised to the church. Your checking account should read "John Doe, Trustee", or "John Doe, Tithe".
4. If your income is irregular, you should estimate as nearly as possible, and conservatively, what it will be for the year, and divide that into weekly portions, giving it each Sunday.
5. If there are other members of the family who are dependent upon the same income, the tithe should be divided among them and each one give his part.
6. The tithe account should be closed at least annually, and all of it given out. No part of it should be invested with the view of increasing the amount. We are called of God to be Stewards, not Agents.
7. Bring God's money to God's house on God's day for God's work. Do this as an act of worship.

WHAT YOU HAVE GIVEN AWAY

Carve your name high o'er shifting sand
Where the steadfast rocks defy decay;
All you can hold in your cold, dead hand
Is what you have given away.

Build your pyramids skyward and stand
Gazed at by millions, cultured they say;
But all you can hold in your cold, dead hand
Is what you have given away.

Count your wide conquests by sea and land.
Heap the gold, hoard as you may;
All you can hold in your cold, dead hand
Is what you have given away.

Honor and fame and gold are so grand,
Kings of the salon, a mark, a day;
All you can hold in your cold, dead hand
Is what you have given away. —(Poteat.)

—O—

MAKING YOUR LIFE COUNT

If you would make your life count, observe the following:

Be an optimist, but don't be foolish about it. Look on the bright side of things, but remember there is sometimes a dark side, and while there is health there can be pain, and while the sun shines most of the day, night always follows the day; so be a common sense optimist.

Keep your poise. Don't be lopsided, then you will not be a fanatic nor an extremist; let neither heat nor cold, sunshine or shadow, joy or sorrow, friends or enemies, success or failure, spoil you. Be balanced; keep your poise.

Don't be swept off your feet by flattery; nor be manacled by criticism; you will receive both. Be appreciative of the former and profit by the latter.

Don't be a quitter, because you cannot please everybody. Jesus Christ had His enemies; so has every other man who has attempted to do well. Don't take too seriously what people say to you, either for or against, for much that people say springs not from the heart, but from the teeth.

"Five things in life observe with care: to whom you speak, of whom you speak, how, when and where."

One of your chief assets is your personality—that indefinable something that is a help or a hindrance to every man. Your personal appearance, cleanliness, speech, attitude, walk—all enter into personality.

Don't be an ape; be a man, be yourself, make the most of self, know the laws of growth and comply with them that you may grow. Never try to be somebody else; just be yourself.—(Copied.)

—BR—

In fairness to Mississippi Woman's College, some friends of the college in Hattiesburg have requested that these facts be given the readers of The Baptist Record. Some papers outside the state, and one inside the state, have told the story of the wrong done to and by a young woman recently in the college. It is a matter of deep regret to all. But it ought to be clearly stated that it is a situation for which no blame whatever attaches to the school, nor to any one responsible for its management. The young woman concerned was a first year student, having registered only three and a half months ago. The child, according to the doctors, was fully matured. The girl is large and stout, and no suspicion attached to her beforehand. She was with her mother only a few days beforehand, during the holidays, and her mother did not suspect the truth. The deplorable tragedy was the result of experiences antedating the girl's college entrance by several months. These facts are given by request of Hattiesburg friends of the college.

Mississippi Woman's Missionary Union

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Have you resolved to make your W. M. U. A. 1. this good year? This can be done if your Organization will study the new Year Book,—its helpful suggestions, Plans and Methods.

If you make your Organization A. 1. for the year you will need a new copy of the Standard of Excellence for each Auxiliary as well as for the W. M. S. Have you obtained these, and have you tacked them on the wall, where they will be observed each meeting?

Our last quarter ended December 31st. Reports are coming in, but not all Organizations have reported yet. Please see to it that your reports are rushed to us. As we place those of the four quarters before us for the purpose of finding out how we stand; what we have given in the form of boxes; to Home Uses, White Cross etc. we are distressed to find some are not here. Are your report cards among the missing ones? Ask your Secretary about this. Ask the Secretaries of your Auxiliaries.

Please send in the names of your new officers. Do not leave us to take them from the report cards.

Have you sent in your offering for the Lottie Moon Gift? If not will you kindly rush it in? To date we have received only \$9,000.00.

This good month of January is the very best of all months to look after subscriptions of our needed literature: The Baptist Record, The Window, World Comrades, Royal Service and Home and Foreign Fields. Not counting the fifty cents for Royal Service in—**for OF COURSE** each one of us takes that—the subscription for the four others will be just five dollars. Can you conceive of five dollars being spent in a more helpful way for the entire family? Make the sacrifice, if need be, this one year Beloved, and give this food for the soul and for the intellect to your own folks.

Our Young Peoples' Leader will very shortly have something to say concerning the Tithing Story Contest. In the mean time we trust many W. M. S. are preparing their Auxiliaries to enter this contest. How? By giving them the needful information on Tithing and Stewardship, and encouraging them to enter the contest.

ROSALIE MILLS APPLEBY AND DAVID

Our office was brightened by the presence of these two missionaries last Monday. They came for a farewell visit before sailing for their home in Brazil. It was a joy to note that Mrs. Appleby had improved so wonderfully in health since last May at the Southern Baptist Convention. She turns her bright face Brazilward with an unspeakable joy. And surely our hearts beat in unison with hers as she returns to the Land and the Work of her love.

David is as handsome a youngster as a four year old could well be; and he is all boy. We know there is work for him as well as his consecrated Mother in that "Land of the Southern Cross." "We are thankful it was said in the long ago: "A little child shall lead them". Certainly we will remember them both often, along with our other Soldiers of the Cross throughout this year.

WE FAILED!

Yes, we failed to reach our quota of subscriptions for Royal Service last year. We were asked for 5165; and we sent in only 4870.

Then we were asked for 998 subscriptions to World Comrades; we sent in 943.

We are going to do better this year I am sure. Let's remember right in the beginning of the year that we are asked for 5115 subscriptions for Royal Service, and 990 for World Comrades.

Our Y. W. A's did splendidly with "The Window" subscriptions. During the four months of its existence 293 subscriptions were sent in. For this year we are asked for 920. And certainly we will have them, for the lovely magazine appeals to all of us.

SOME DID NOT FAIL!

We do not know how many Societies were 100 per cent in their subscriptions of Royal Service. But we do know that TWO were! Mrs. Rice of Charleston sent in subscriptions for her entire Society; Mrs. Doughty of Shaw did likewise. Are there others? Let us hear from you. Be sure and let us hear how many become 100 per cent this year.

A FAREWELL MESSAGE

Dear Mississippi Friends:

We are happy to return next week to The Land of The Southern Cross, arriving there in the late summer. It is indeed a great privilege to witness for Him in this land of Sunshine and Orange Blossoms.

My opportunities have been enlarged and life enriched by the interest and confidence of Mississippi friends. My heart goes out in gratitude to you. The Father's richest blessing on our Baptist host through 1930.

We plan to continue our Service with the Publishing House, probably in Petropolis as before, a little mountain city above Rio. There is no greater need on our Brazilian field than a Denominational Headquarters Building in the beautiful Brazilian Capitol to house the Publishing house, Sunday School, B. Y. P. U. and W. M. U. Work, along with several other Baptist interests in the same building. The Sunday School Board of Brazil already owns a lot and needs the building adequate for offices and for the printing of the Baptist literature that supplies Brazil and Portugal. Pray that God may help us realize this great need.

May the New Year bring greater spiritual riches to our Baptists of Mississippi.

In affectionate esteem,
 Rosalee Mills Appleby

We know every society will be gratified to learn that we have met our W. M. U. Specials for the past year. Now, this was not a difficult task was it? And just think how very happy it has made twelve scholarship girls; also you and your Office Force in meeting the Expense fund.

Certainly we will begin right now to plan for this Fund for this year. Send it to your Associational Superintendent, who in turn will mail it to the Vice President, and through her reach this office. Indeed we are grateful to each one of you who had a part. And to each one who will claim a part this year.

"OBSERVING THE SEASON PRAYER"

We stated last week that each issue of the

Record from now till the Week of Prayer for Home Missions, would have an article on our Page that will prove helpful for that Program. We here give suggestions that are eminently apt. As you will note these suggestions are made to our Y. W. A's. Let each woman of us insert "W. M. S." where Mrs. Jester puts "Y. W. A." And then let us follow these suggestions. This article is clipped from "THE WINDOW" and was prepared by Mrs. T. C. Hester, Houston, Texas:

"The success of any meeting or program always depends upon the preparation made for the meeting. There is not an exception for the observance of our Seasons of Prayer.

Never since the dawn of history has the vital importance of publicity been recognized as it is today. Realizing this our first step in getting ready for our Season of Prayer was to begin to advertise it, the chairman of missions in our Y. W. A. began to announce the subject and date for the Week of Prayer, weeks ahead. Attractive posters bearing upon the subject were placed upon the walls of our room. At each meeting the mission chairman announced with much earnestness and zeal that we would observe the program for the Season of Prayer.

In the Sunday school classes of the girls of Y. W. A. age one minute speakers were appointed to bring before the young women of the church the fact that the Y. W. A. was observing this special Season of Prayer and to urge their attendance.

The program was carefully planned and given out in plenty of time for those who were to participate in it to make careful preparation. The program committee sought to impress upon the mind of each one who was to take part on the program that her particular part was a trusteeship.

The mission study chairman called for volunteers to come with her to pray for the success of the program and the offering during this week of prayer. Quite a number joined her and at a set time each day this circle prayed for the meeting. As a result there was created a spiritual atmosphere that grew until each member of the Y. W. A. felt the influence. We prayed earnestly about what part we should take in the offering and adopted as our slogan "God forbid that I should render unto him that which cost me nothing."

—BR—

SUNDAY SCHOOL ATTENDANCE JAN. 12

Clinton, attendance	383
First, Jackson	751
Calvary, Jackson	813
Griffith, Jackson	328
Davis, Jackson	362
Reg.	141
Or.	221
Total	362
Parkway, Jackson	167
Picayune, Jan. 5	406
Okolona Baptist Church	180
Offering \$10.21	
Brookhaven First	586

—BR—

The daily papers tell us that millions have perished in China in the past few months and other millions are destined to perish of starvation unless relief is furnished. But the world goes on its feasting, frolicking, busy way, giving little heed.

The Baptist Record

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R. B. GUNTER, Cor. Sec'ty
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

My Dream Preacher

While having a brush with influ-
enza last week, not sleeping much
and dreaming most of the time dur-
ing my napping, I had visions of
most every kind. I am not much on
modern dreams—they are usually
caused by the state of your health
and the condition of your stomach,
eating too much and so forth—so
there is nothing to them.

But there was one of my recent
dreams made an impression that will
not leave me. I entered a church
somewhere, and an elderly man was
preaching. His face was familiar,
though I had never seen it before
that I could recall. He was rather
large of stature, had a large, prom-
inent head; his hair and beard were
heavily lined with gray, and his
beard came down well on his breast.
He wore a long coat of gray, the
kind that was worn by clergymen
of the past generation. His voice
was mild and musical and the ex-
pressions on his face were full of
the soul behind it, a soul that knew
and loved God and realized His pres-
ence. He was the very picture that
I held in my mind of Dr. Broadus,
Dr. Graves, Dr. Tichenor, Dr. Man-
ley and other great preachers of
their day, men whom I had never
seen face to face, but still I know
them.

But it was his message that im-
pressed me most. The part that I
remember was short and emphatic
and was something as follows: "One
of the most alarming practices of
the Baptists of today is their way
of treating baptism, or rather their
laxity in baptizing professors. Too
many people are being baptized
these days. Children and some
adults are baptized who know noth-
ing of the meaning of baptism,
church membership and, in many in-
stances, of salvation. I have seen
children given the uniform of the
Christian (baptism) who know ab-
solutely nothing of what it all
meant.

"I am thoroughly convinced that
when children and many uninformed
adults make public profession of
faith that baptism should not pro-

ceed immediately, but a time of pa-
tience should be required that they
may bring fruits meant for repent-
ance before baptism and let the sea-
son of excitement pass. If this is
done I am sure we would not bap-
tize as many but the quality would
be very much better: we would have
less trouble with them on the in-
side. The truly converted will glad-
ly wait and will come along all right
later; most of the spurious will fail
to appear, and this kind is not need-
ed anyway."

Here I awoke and my "dream
preacher" vanished. From my de-
scription of him, who was he? His
words of warning relative to pres-
ent-day methods of laxity in the
matter of baptizing new converts
are worthy of meditation. If my
"dream preacher" will cause Bap-
tists to be more Bible-like in this
matter it will be no idle dream, re-
gardless as to who he was or the
state of my stomach.

Notes and Comments

The Baptist Pastors' Bible Study
Union will meet with First Baptist
Church, Grenada, at 10 o'clock A.
M. Monday, Jan. 18, 1930. A good
program is announced and a full at-
tendance is desired.

Rev. Silas J. Rhodes, of Neshoba
County, has accepted the work in
Yalobusha County and will locate at
Oakland and serve in connection
Courtland, Leggo, Big Springs, New
Hope and perhaps other churches.

We expect to lose Rev. J. C. Wells
from our part of the state. He
leaves Senatobia and goes to Welch,
La., March 1st. He has done a fine
work in building an excellent new
house of worship and in other ways.
Good wishes to him.

The death of Bro. Jimmie Smith
of North Grenada County, who died
at the home of his daughter, Mrs.
O. P. Farrell of Yalobusha County.
He had grown old, had been a se-
vere sufferer for some years. He
was the father of a number of fine
children. His wife and some of the
children had preceded him to that
beautiful home, so now he joins
them over there.

A Committee on Missions and
Education in the First Church of
Greenwood sends in a list of sub-
scribers from that church. Who was
it said, "What a woman has done,
a woman can do?"

Brother and Sister B. L. McKee
of Noxapater are happy as happy
can be, for a good nine pound young
man came to bless their home. The
mother and son at present are at
the Baptist Hospital in Jackson.

This week the editor of The Bap-
tist Record is giving two hours a
day to teaching the Bible in a Train-
ing School for preachers and other
workers among the colored people
who assemble in Jackson College.
This is an annual training school
and lasts for two weeks. Brother
E. C. Williams is teaching one of
the Sunday School books. Dr. B.
H. Lovelace is teaching Homiletics.
Dr. T. J. Bailey will teach the Bible
next week.

And now the "movies" propose a
"preacherless church", one in which
the "talkies" take the place of
preacher and choir. Let them try
it on some churches that are too
economical to employ a preacher.
But our judgment is that the people
who will not hear a living voice from
a prophet of God will not hear a
dead machine that makes a noise
like a preacher. An institution is
"going some" when it proposes to
improve on God's plan for propagat-
ing the gospel.

Russia is abolishing Sunday as a
day of rest. France did that 100
years ago and was soon plunged into
the hell of anarchy.

Dr. W. B. Riley is nearing his sev-
entieth birthday, the thirty-fifth an-
niversary of his pastorate at Min-
neapolis, the twenty-fifth anniver-
sary of the presidency of Northwest-
ern Bible School.

The Christian Herald gives an an-
nual award for distinguished Chris-
tian service. This year it goes to F.
B. Smith, prominent Congregation-
alist. Last year it went to Bishop
James Cannon, Jr., a Methodist.

Dr. Walter Timme of the Neuro-
logical Institute of New York an-
nounces that misbehavior is caused
by a deficiency of calcium in the
blood. It seems that the job of be-
ing a parent is becoming easier and
easier: in the olden days it used to
be a shingle; now it's just, "Willie,
get the calcium!"—The Baptist.

THE FIRST SOUTHERN BAPTIST "SECHIRAMENTO" IN JAPAN

"Sechiramento". Can you read
that? Oh yes, you can—think hard.
It is a word you know very well—
"Settlement"—Dare we call it that?
Yes, it is the beginning of our first
settlement in Japan.

Come with me and we shall visit
it. It is barely opened for just re-
cently Miss Schell and Miss Naka-
nishi—our young people's leaders—
after days and weeks of searching
for a house in Tobata found one and
moved in.

"Why did they have to search so
long?" you ask. Well, you see very
few people like to rent a house to
be used for a "Sechiramento" or any
other kind of Christian work.

At last they found a nice little
house. If you could see it you would
think it a lovely playhouse. I am
glad to say that the outside win-
dows are glass and not paper. You
see it is up-to-date. As we draw
near we notice the nice curving roof
of heavy tile. Yes, it is a true Jap-
anese house.

What a cute little gate the neigh-
boring house has. It looks like a
shrine entrance—but this is Miss
Schell's house. What an interesting
walk—"tobi ishi", "jumping rocks"
from the gate to the door.

We rather think that the landlord
is saving bricks—but we are thank-
ful for what there are for otherwise
we might skid in the red mud. No,
no I see he is being economical
when he gives us these jumping
rocks to walk on. They keep us
from carrying off his precious land
on our overshoes.

But here is the door and we say
"gomen nasai". We push open the

sliding door and above our heads
"ting-a-ling" rings a little bell. Step
in please—one or two at a time.
Take off your shoes. See the little
shelves at your left. Put your shoes
in there, or under the step or back
in the corner for since there are so
many of us the little two foot en-
trance will soon be full.

Miss Nakanishi says, "O-agari
kudasai mase". Isn't that a long
word for "Come in" or rather "Come
up". "Come up"—how funny but
look sure enough it is up for the
step is 1½ ft. high. And up we go
for Miss Nakanishi has pushed back
the cutest sliding paper doors and
we see the tiny hall ahead.

Turning from the hall to our right
we enter a Japanese room with mat-
ting on the floor. How pretty and
clean it looks. Yes, but I suspect
that it has just been wiped up with
a damp cloth for "out of the no-
where into the here" comes flying
soot and spoils the lovely whiteness
of the paper doors and new matting,
for Tabata is a factory town.

Of course the floor must be kept
as clean as possible for the guests
sit on the floor and Miss Nakanishi
sleeps on the floor.

Look at the room. Isn't it pret-
ty? Glass windows on two sides
and on the third side are two al-
coves in which a scroll should hang
and a vase of flowers and a few lit-
tle ornaments should be placed.

They are asking us to sit down.
I think they are going to serve us
tea. Oh no, don't sit cross legged—
but sit on your heels keeping your
knees together. If you have proper
company manners never let a foot
slip out from under you. Oh, yes,
they will go to sleep but don't
trouble about that. When a baby
is asleep it doesn't cry and when
your feet are asleep don't disturb
them.

Here comes the tea. Such cun-
ning little round cups without han-
dles—and the tray she carries them
on is made of plaited bamboo. See,
she sits on the floor, places the tray
in front of her and one by one with
both hands she takes a little cup
and places it before you. Here she
brings some little cakes of puffed
rice—it tastes like popcorn balls
but is made of popped rice. After
all are served she bows to the floor
and says "Dozo oagari kudasai
mase". "Oagarikudasai mase". I
thought that meant "come in",
"Come up"—Well yes it does—but
if you wrote it in Chinese charac-
ters "come up" would be ()
and "please eat" would be ().
I hear you say "How funny the Jap-
anese language is!" But wait, we
have English words that are just
alike "see", "sea".

We hear someone in the entrance
and Miss Schell saying, "Sayonara,
mata irasshai". "Goodby—Please
come again". She has been having
a talk with a little neighborhood
girl who has come to offer her serv-
ices as a Sunday School teacher.

Continued on page 16

WE GRAY'S
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W. F. GRAY & COMPANY
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The Sunday School Department

SUNDAY SCHOOL LESSON

Jan. 19, 1930

Jesus Begins His Ministry,
Matt. 4:12-25

Golden Text—Repent ye; for the kingdom of heaven is at hand. Matt. 4:17.

(From Points for Emphasis
by H. C. Moore)

1. **Winning to Christ:** That carries on his ministry of evangelism. Jesus had closed his early ministry in Judea where success was limited and opposition great, as shown in the imprisonment of the Baptist, and returned to Galilee with its readier following and larger opportunity. Preaching was his first and fundamental work. The theme of his preaching was the good news of salvation. His message was timely because it proclaimed the fulfillment of prophecy in the coming of the Messiah and the visible inauguration of his reign upon earth. The burden of his message centered upon two great duties. The first was repentance which involves a sense of sin, sorrow for sin and severance from sin by the grace and help of God. The second was faith which involves assent to gospel truth, acceptance of Christ the Saviour and acknowledgment of him as Lord and Master. The old duties of repentance and faith lie at the bottom of every Christian life.

2. **Building Up in Christ:** That carries on his ministry of enlistment. Two pairs of brothers, Peter and Andrew, James and John, who had heard the call to discipleship on the banks of the Jordan now heard the call to the ministry by the Galilean lakeside and later heard the call to apostleship on the neighboring mountain, their names heading all apostolic lists. They were expert fishermen, constituting a strong firm and evidently doing a big business in Capernaum and the region round about. One morning after they had fished all night without making a catch Jesus appeared on the lakeshore, the center of a listening throng. Peter and Andrew had just left their boats and were washing their nets. James and John were mending their nets on board their boat, as Luke (5:1-11) tells us. Jesus directed the fishermen to put out to deep water and let down their nets for a draught. They obeyed and their nets began breaking with their enormous haul of fish. To the amazed brothers Jesus said, "Come ye after me and I will make you fishers of men." It was a summons to constant association with Jesus in his ministry and it meant a complete change of occupation as they fully recognized; but without hesitation all four "followed him," Peter and Andrew straightway leaving their nets, James and John straightway leaving the boat and their father. Thus they closed out a successful fishing business in order to follow Christ in service and sacrifice.

3. **Sending Out for Christ:** That

carries on his ministry of expansion. Concerning the first tour of Galilee observe: (1) The missionary impulse originated in Jesus himself who had just entered upon his ministry at Capernaum. (2) The helpers on this first tour were the four fishermen whom he had called from the lakeside to become fishers of men. (3) The field was the neighboring district of Galilee with its dense population crowded into numerous villages, towns and cities. (4) The work was three-fold: teaching with its enlightenment, preaching with its exhortation, and healing with its power. (5) The report of this vigorous campaign spread throughout the entire region, for such a ministry had never been witnessed in all the history of men. (6) The power manifested by the Great Healer brought into his presence a multitude of the diseased and distressed from every quarter. And graciously he healed every ailment and defect presented before him. Demons fled at his presence. The epileptic and the palsied were restored by his power. He radiated health for everybody about him. (7) The popularity of Jesus as teacher, preacher, and healer was instantaneous and widespread. In the multitudes that thronged about him were people not only from Galilee itself but from the ten-cities district east of the Sea of Galilee, and from Jerusalem including the outlying region of Judea and even from the sparse-settled country east of the Dead Sea.

A DAY IN A MISSIONARY'S HOME

Annie Foster Ellis,
Los Angeles, Calif.

Coming events do not always cast their shadows before. As we went our way to the usual meeting of our W. M. U. circle, we looked forward to the usual program, lunch and business. Christmas was over and everybody was more or less tired. The Frasers were new people here, and few, if any, of us had been in their home.

The house was the usual two-story frame bungalow—rather a "back number" for Hollywood. It stood on a quiet, homey street.

Immediately upon entering the door, our lassitude left, and acute interest took its place. On each side of the archway in the hall, hung a beautiful piece of Chinese Tapestry. Over the low doorway were a number of small Chinese pictures, framed to form a frieze. On the mantel and on tables stood jars and bowls of exquisite designs. We could not help exclaiming at the beauty of it all!

Our hostess, pleased with our appreciation, said: "I thought you might be interested in these, so I arranged them for you to see." "These", were a number of character dolls. Thirteen of them were Chinese; a whole bridal party composed of bride, groom, priest, Chi-

nese of high rank and low rank, a typical school girl, a policeman, and two, dressed in sack-cloth.

And there were dolls from Sweden and South America and Mexico. Certainly a most interesting array of dolls. All were made in Mission Schools. And there were other attractive articles from China: truly a wealth of things both interesting and artistic.

But the greatest gem of all was a beautiful painting of Christ, kneeling in prayer. I have never seen another picture just like this one, nor do I think, one so beautiful.

One would know that in such a home must live devout Christians. Mr. and Mrs. Andrew Fraser spent a number of years in China, as Missionaries under the Northern Baptist Board, in Ningpo and Shaoshing, he as an Evangelist and she as a nurse. They are educated, cultured people, deeply consecrated.

After returning to the States, they lived, for a while, in the Judson Home, Malden, Mass., where their third child, Ruth Haseltine, was born. Dr. Fraser is now resting, and incidentally, writing a book, the name of which I am not at liberty to tell, but which will be a valuable addition to religious literature.

Seldom have I been in a home where the spiritual atmosphere was so evident. Truly, it was a blessing to have had the privilege of being a guest in that home.

TAKE GOOD CARE OF YOUR EYES

Felix J. Underwood, M.D.,
State Health Officer

Again we would advise against the custom of many well-meaning but uninformed people ordering their spectacles by mail or buying them over the counter at five and ten cent stores, drug stores, and department stores. It is a dangerous thing to do. We have recently made some investigation relative to this harmful practice and were surprised to find many otherwise intelligent people still buying cheap glasses from ignorant peddlers, local stores, and mail order houses.

Eye defects and diseases of the eyes deserve the attention of one who has made a study of eyes and the fitting of glasses. The type test is not a sufficient guide. It may

conceal some serious disease, as one may see better and not investigate further when a complete examination should be made. Improperly fitted glasses may cause eyestrain that will finally injure the vision.

Our experience with the spectacle peddler is that he is out for the money he may get and often knows little or nothing about eyes and the proper fitting of glasses. An old friend of mine in Monroe County told me recently that a spectacle peddler or vender visited his home some time ago and offered free examination of the eyes of the entire family consisting of father, mother, grandmother, and five children. The kind offer was accepted with the result that he was informed by the peddler that all of the persons in the family examined were badly in need of glasses, and that there was no time to lose or blindness would result. This good old honest son of toil said "Doc, I'll be durned if he wouldn't have fitted old Shep (the family dog) if I hadn't run him under the house".

We urge every one who suspects the need of glasses to go to one qualified to properly examine eyes and prescribe just the glasses needed. It is economy and will pay you in the end.

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Dr. Owen combines, as few men can, spiritual truth, moral strength, and dynamic presentation; he is particularly happy in the use of illustrations. This brief volume, for instance, contains some one hundred illustrations and thirty-five quotable poems.

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Cordie Webb Ingram

With the background of a typical Texas community, the author draws rather vivid pictures of characters known to all of us and transforms through the agency of a radiant girl the drab existence of even those who live in the commonplace.

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Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

BAPTIST STUDENT UNION

S. T. C.

Campaign for Baptist Student Magazine at S. T. C. on Classification Day.

A campaign for the Baptist Student was put across at S. T. C. on Classification Day with a very good return. Although thirty-eight Baptist students were already taking this paper, it was received with very much enthusiasm and twenty subscriptions were secured. The Publicity Chairman, Anne Hewitt Burris, arranged a booth in blue and white to be placed in the hall so that all who passed through to register could see it. We needed forty subscriptions to be First Magnitude and with the ones we already had, we are all right on that one point.

After the holidays all of the students at S. T. C. have come back to school with a determination to do more and greater work than ever before.

Anne Hewitt Burris,
B. S. U. Reporter.

A. & M.

A large number of students made good their resolution by attending Sunday School and church the first Sunday; and as a result of this there were one hundred and sixty-five present at Sunday School and the attendance at the preaching service was greatly increased.

Student night was held at the church on the 29th of December instead of the regular preaching service. It was sponsored by college students and the program was rendered by students from Blue Mountain, M. S. C. W., and A. & M. The following topics were discussed: "The Function of a B. S. U.", "How the B. S. U. is Helped by a Student Secretary", and "How the B. S. U. Preserves Christianity". The music was sponsored by M. S. C. W.

Five delegates from A. & M. attended the First Southwide B. Y. P. U. Convention in Memphis and report a very instructive meeting.

A general mass meeting of all the officers of the organizations of the B. S. U. of M. S. C. W. was held Tuesday night, January 7. Fifty-five officers were present. Bertha McKay gave an inspiring talk on "What the B. S. U. Has Meant to Me". Then Zana Wilson, President of the B. S. U., read the requirements of a B. S. U. which reaches "First Magnitude". She urged co-operation from all officers to help reach the enlistment quota, the only point the B. S. U. lacks of becoming First Magnitude.

Miss Zana Wilson of Tupelo was elected president of the B. S. U. of M. S. C. W. at one of its recent meetings. She succeeds Miss Bertha McKay of Canton, who graduated mid-term.

Miss Wilson is well qualified for the place. She has been active in

Guy Hathorn, State Teachers,
Treas.
Sybil Brame, Blue Mt., Sec.

B. S. U. work since her Freshman year. Last year she was second vice-president of the local B. S. U., and this year until the time she was elected president of the B. S. U. she served as president of the College Sunday School Class.

BLUE MOUNTAIN

B. Y. P. U. Presidents Elected

The following girls have been elected to serve as presidents of the various B. Y. P. U.'s during the second semester which begins January 28:

Lavada Ryals—Philadelphia, Miss.
Emma Bridges—Slate Springs, Miss.

Ethel Bridges—Slate Springs, Miss.

Mary Lynda Todd—Coldwater, Miss.

Sadie Birkhalter—Enid, Miss.

Carolyn Madison—Brooksville, Miss.

Birdie McAlister—Abbeville, Miss. who serves as Epworth League president.

With this group of girls the work is sure to go on in a most remarkable way, and with a steady improvement over last term.

Brunettie Mai McMahan.

AN ENTHUSIASTIC BEGINNING

If the interest and enthusiasm manifested the first week of the New Year is any indication, the B. S. U. work at S. T. C. for the new year will be by far the best that has been done so far. On registration day twenty-three subscribers to The Baptist Student, our southwide student magazine, were secured, bringing our total number now to fifty-one, and giving us third place in the state.

Approximately one hundred and fifty students attended one of the down town churches the first Sunday of the new year, or approximately seventy-five per cent of the Baptist students at present enrolled. Twenty-two new students entered this quarter, ten who were here last quarter did not return, leaving a net gain of twelve. Nine new members were reported in the Sunday School classes, one united with the church by letter, and five new members were enrolled in B. Y. P. U.

Probably the most encouraging feature of the work, however, is the interest taken in Bible study. At this writing one hundred and one students have enrolled in Bible classes taught during the week by the student secretary. Two of these classes are filled to capacity and there is room in one for only eight more. Sixty-four took the courses offered last quarter, so that the number now taking shows a gain of nearly forty. Two of our classes are studying the Old Testament with the Bible as the text-book, while one class is studying the Sunday School Manual, college credit being given for both.

Rev. H. L. Spencer, of Immanuel Church, is to address the General

B. S. U. at its quarterly meeting in the college auditorium next Tuesday night. The Woman's College B. S. U. is to furnish special numbers. A large attendance is anticipated.

—BR—

MR. AND MRS. THOMPSON AS I KNEW THEM

Today as I studied our Sunday School lesson and read the different passages in God's word, and noted how Jesus defined a true neighbor, I hunted through my mind for an example of a true neighbor, and my thoughts were turned to Mr. and Mrs. Thompson.

When they came to our county (Winston) and took charge of our agricultural High School, our school was so involved in debt, that it was almost ready to be sold for its indebtedness. He and Mrs. Thompson saw the situation at once, rolled up their sleeves and went in to it. They went out into the country and gathered the poor, neglected ones into the school, gave them all work, and saw that they did it. Some were willing and glad to work, so they had no trouble. Others were not quite so willing and of course he could not turn the management of the school over to them, hence they did not fare so well. But to my certain knowledge, there was not a single one who was obedient to him that he did not help in every possible way. He would get into his car and go to the different colleges which his boys and girls attended and help them get their work arranged, and located, in different ways. He also helped dozens of boys and girls, whose parents were not financially able to send them to college, who after finishing their high school course, to borrow money and go with their classmates who were able. I was talking to a girl this past summer, who is now in M. S. C. W., and is one of the finest there, about how Mr. and Mrs. Thompson would visit out in the country and gather in the ones who could not go to school and would provide work for them summer and winter until they could finish, and she said, "Oh! what would I have done had they not come my way?" When they left our school the boys and girls petitioned him to stay and all signed it but one. I could tell the people a great many other things they did while here, how they helped the boys and girls, the schools and the churches, but space forbids. They lived here in charge of our school six years, and when they left, our school was out of debt, had a nice herd of Jersey cows, a good flock of White Leghorn chickens, a fine young orchard, the ball grounds in good condition, the dormitory filled to overflowing, all the houses on the campus filled, and we kept several boys and girls in our own home, which is near the school, and there was in the school treasury fifteen hundred dollars.

Did they have any enemies? Yes, there were those who were envious, those who were jealous, those who were imaginative, and those who did not understand them. You who know Jesus, know that he who knew no sin met with the same kind of people.

Obedience was their first requirement, and we find that God requires



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the same all through his word—I Sam. 15:22. Then Jesus promises in Matt. 28:19,20 (read it) to be with us all the way, if we obey Him. Obedience is the needed thing in our homes today, and if we as parents teach this to our children from the beginning, the troubles in our homes would cease, and the homes could save our nation and our church. I know this is hard to teach, but if we will follow God's plan we will not fail. Deut. 6; Deut. 21:18-2 (read this also). We could mention a great many more places in the New Testament where it enjoins us to teach obedience and Prov. 29:15,17 tells us what to use.

When I knew that the trustees of the Orphanage had elected Mr. and Mrs. Thompson as Superintendent, I rejoiced, for I knew that everything would be done in their power to have a real Home for our children and every one would be given a chance in life. If my husband and I were to die, we had rather Mr. and Mrs. Thompson would have our ten year old baby to rear than anyone else, besides her sisters.

Now if our Trustees of the Orphanage will join hearts and hands with Mr. and Mrs. Thompson, and work with them, and we Baptist people will pray for and support them with our offerings, the very gates of Hades (in the form of knocking editors) shall not prevail against them, and they will turn out useful boys and girl into our country, and not criminals. We love our orphans but we love them controlled. —Mr. and Mrs. W. N. Kilpatrick, Noxapator, Mississippi.

—BR—

BURNING BEAUTY by Temple Bailey

Beauty and charm are characteristics which young people, and older ones, too, value, and with reason, but the heroine of this story, while she has attractiveness of person and mind, has another much rarer quality, which sets her apart from other girls like a star. Unselfishness glorifies her life, and as she moves through the story, has its influence upon the lives of friends and lovers, and even upon those who are neither friends nor lovers. Adversity and reverses overtake her and contend with her, but they cannot break the lovely spirit that dwells within her. We are glad to know at the end, which is not the end for her, but the beginning of much happiness, that neither the weakness of her brother nor the selfish ambitions of so-called friends have been able to turn her course from the path of right or to change the consummation which we would have chosen for her.

This book is brought out by the Penn Publishing Co., Philadelphia, and may be obtained from The Baptist Book Store, Jackson, Miss.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: The Mustard-Seed and the Leaven
Matt. 13:31-33

Subject: The Growth of God's Kingdom.

Questions

1. How does the mustard-seed compare in size with the plant that grows from it?
2. How does God's kingdom compare in size now with its beginning?
3. Does Christian love in a boy or girl's heart work a change there like that of the leaven on the meal?
4. Does this change happen all at once in the meal? How about Christianity in the world?
5. Can you find, in the last part of verse 33, how long the growth of Christ's kingdom is to go on?
6. How is the gospel to be carried to others? Have you part in it?

My dear Children:

I have a letter from Miss Gladys this week, which I am giving you part of. She says she is in splendid health, and gained weight during the holidays. I suspect some of you did, too, didn't you? Remember what I told you last week about our being behind with her scholarship, and send as much as you can for that. We don't want to fall down on our promise.

Ernest is also writing to ask me to thank you for your kindness at Christmastime, but I will let you read his letter. He is very grateful, but I should not wonder if we had as much fun out of sending as he did in getting, should you? How about that?

I am giving you the best set of answers to the first questions I gave. We have two or three fine little members in Clinton: I'm not partial to them, I hope, but Evelyn is hard to beat. And she always responds to my plans. Now, I wish more of you would be like that. Won't you? Be sure to answer the next questions.

Much love from

Mrs. Lipsey.

New Orleans, Jan. 3, 1930.

Dear Mrs. Lipsey:

My, my, doesn't time fly. I had planned to write you before Christmas and here it is New Year, 1930, before I find time. It is not because I do not think of you and appreciate what you are doing for me. I am so grateful to my Father for what He is doing for me; and I am so grateful and deeply appreciative for what you have done and what you and the children are doing. I pray that I may be of some use in the Master's service in serving wherever He leads me.

Please remember me to the children. I had hoped to have my picture made and sent in before now but I hope they will not be too hard on me as my nickels come slow and far between and I just have to be patient about it, and I hope they will be, also.

I want to thank you again for your love and interest in me and wish you much peace, health and happiness in this New Year.

Gratefully yours,

Gladys Andrews.

We thank you, Miss Gladys, for the letter, and are all wishing for you a very happy year, with many opportunities for service.

Clinton, Miss., Jan. 2, 1930.

Dear Mrs. Lipsey:

I am sending you the answers to the questions in this week's paper. I did all the daily Bible readings last year and have begun them for this year. Your friend,

Evelyn Sandidge.

Answers

1. By the sea side.
2. (a) The soil by the wayside.

- (b) The stony soil.
- (c) The thorny soil.
- (d) The good soil.
3. (a) The word of God.
- (b) Yes.
4. (a) The evil one.
- (b) Weakness of character or the lack of will power.
- (c) The love of worldly gain.
5. One.
6. A heart willing to receive and obey God's word.

I am pleased to have this good report from you, Evelyn, and am sure that many more of our boys and girls are interested in our Bible study.

Star, Miss., Dec. 31, 1929.

My dear Mrs. Lipsey:

Christmas has come and gone and the New Year is with us again. In the beginning I want to thank you for the check and also ask you to thank each member of our Circle for the nice cards they sent. I have acknowledged each gift I received with a card, but there were so many cards I want you to tell them I appreciated each one and everything that was sent me. Old Santa was real nice to me this Christmas. I received lots of nice presents and cards. Our Junior B. Y. P. U. had a Christmas tree and all enjoyed it. Our Leader gave each member a B. Y. P. U. pin, and we appreciated them. Donald wrote he was going to try to visit me during the Holidays, but I guess he was "snowed in" and couldn't get here. I wish he might have come. I'm sending 25c. Send the B. B. I. girl 15c and the Orphans 10c. I'm wishing you and each member a prosperous and happy New Year. Your little friend,

Ernest Clark.

Daddy and Mother send thanks also.

We are pleased, Ernest dear, that you had a happy Christmas, and that we had a small part in it. And how nice to have a new B. Y. P. U. pin! I hope Donald will come, yet. Thank you for the contribution.

Carpenter, Miss., Jan. 3, 1930.

Dear Mrs. Lipsey:

I have been studying is the reason I have not written. I love to look at The Baptist Record. I had a good Christmas. Love from

Ruby O'Neal.

I wish you had told us some of the things you got Christmas, Ruby. Come again, and don't forget Miss Gladys.

Hazlehurst, Miss., Jan. 2, 1930.

Dear Mrs. Lipsey:

This is my first attempt to write. I read the Children's Circle every Thursday. I enjoy it very much. I am in the seventh grade at school. Santa Claus was mighty good to me. My Grandmother celebrated her golden anniversary Christmas day. I go to Sunday School every Sunday I can. My teacher's name is Mrs. Angus. The Sunday before Christmas we (our class) went to see some invalids. We gave each lady a Christmas program, which I think they enjoyed very much. We sang Christmas carols, read Scriptures out of the Bible, told the Christmas story and each one of us gave a little prayer. In our Sunday School books we are studying the New Testament. We have ten pupils in our class, eleven counting Mrs. Angus. Our pastor is Dr. Geo. P. White. Every one loves him and his family. Love to all,

Beth Granberry.

This is an interesting letter, Beth. I am sure the sick ladies enjoyed your visits and programs. Come again.

Doctor: "Ever have any trouble with dyspepsia?"

Patient: "Only when I try to spell it."

GEORGE WASHINGTON'S MESSAGES TO THE CHURCHES

By H. H. Smith

George Washington's attitude toward religion is seen in the several messages he sent to Church bodies in response to their expressions of congratulation and good wishes when he became the head of the government. Several years ago the American Tract Society published some facts concerning Washington's religious life, from which the data given below are taken.

The message of congratulation from the Bishops of the Methodist Episcopal Church contained these words: "We promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of His Holy Spirit, that He may enable you to fill up your important station to His glory, the good of His Church, the happiness and prosperity of the United States, and the welfare of mankind."

A paragraph from Washington's response to this message reads: "It always affords me satisfaction when I find a concurrence of sentiment and practice between all conscientious men, in acknowledgments of homage to the great Governor of the universe, and in professions of support to a just civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion, I must assure you in particular that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourselves and your religious community."

To the General Assembly of the Presbyterian Church, Washington sent the following message:

"It is not necessary for me to concede the satisfaction I have felt upon finding that my compliance with the call of my country, and my dependence upon the assistance of Heaven to support me in my arduous undertakings, have, so far as I can learn, met the universal approbation of my countrymen. I reiterate the professions of my dependence upon Heaven as the source of all public and private blessings."

His message to the Synod of the Reformed Dutch Church contained these words:

"If such talents as I possess have been called into action by great events, and those events have terminated happily for our country, the glory should be ascribed to the manifest interposition of an overruling Providence. . . . You, gentlemen, act the part of pious Christians and good citizens by your prayers and exertions, etc. I beseech the Almighty to take you and yours under His special care."

To the Roman Catholics of the United States he sent the following:

"May the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity."

To the Hebrew Congregation of Savannah, Ga., he wrote:

"May the same wonder-working Deity who long since delivered the Hebrews from their Egyptian oppressors, and planted them in the promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dews of heaven, and to make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah."

His response to a message from the United Baptist Churches in Virginia reads:

"I have often expressed my sentiments that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience. Be assured, gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness."

In 1797, Washington sent the following message to the Clergy of the different denominations of Philadelphia:

"Believing as I do that religion and morality are the essential pillars of civil society, I view with unspeakable pleasure that harmony and brotherly love which characterize the clergy of different denominations, as well in this as in other parts of the United States, exhibiting to the world a new and interesting spectacle, at once the pride of our country and the surest basis of universal harmony. That your labors for the good of mankind may be crowned with success, that your temporal enjoyments may be commensurate with your merits, and that the future reward of good and faithful servants may be yours, I shall not cease to supplicate the divine Author of life and felicity."

Many of Washington's State papers contained sentiments similar to those sent to the Churches. In his message to Congress in 1795 are these expressions: "I derive peculiar satisfaction from your concurrence with me in the expression of gratitude to Almighty God which a review of the auspicious circumstances that distinguish our happy country have excited. . . . The sentiments we have mutually expressed of profound gratitude to the Source of those numerous blessings, the Author of all good, are pledges of our obligations to unite our sincere and zealous endeavors, as the instruments of divine Providence, to preserve and perpetuate them."

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OUR VOICES

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

OUR VERSE FOR THE WEEK

Acts 4:12, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

We want to make this "Soul winning" year for Mississippi B. Y. P. U. members. Our general theme for the year is "Growth in Grace" and grace will mean personal work as we sometimes speak of soul winning. "We must win them one by one as the Master did of old."

We will soon begin here a paragraph giving personal experiences in soul winning, we will appreciate your writing us any interesting experience you may have had in personal work, it may help someone else in their search for souls.

Many unions have written in asking for the 1930 schedule of activities. This is an encouraging sign and we were happy to answer every request. We have a few copies left if you want one.

A good birthday present to a friend or loved one will be found at The Baptist Book Store at Jackson in the nature of a good book, here are two that are right from the press and both splendid—Child of the Sun and Couriers of Courage, price \$1.50 each.

B. Y. P. U.'s that get the best results are unions, that have a goal toward which they work. Presidents that prove most helpful to their unions are presidents that have a schedule for the year, and by the way, a year isn't too long for a good president to be kept in office.

The most far reaching phase of the general B. Y. P. U. Organization is the Monthly Council: It brings together each month all committees for the purpose of reviewing their past work and planning new work. If your committees do nothing it is because they do not meet to plan their work. Put your committees to work, it solves your problems.

When the demand has been such that the Sunday School Board has seen fit to get out a Quarterly for the Adult union we are encouraged to believe that our churches have gone a long way toward solving their church problems. Interest comes through knowledge and knowledge comes through study. The kind of study our church members receive in the B. Y. P. U. gives them both vision and experience, realizing this and seeing the need among our adults for just this, hundreds of churches have organized not one, but several adult unions. A church does not have a completely organized training department until it has made a place in it for every member of the church.

POPLARVILLE ORGANIZES INTERMEDIATE UNION

We are happy to add to our number of unions for Mississippi an Intermediate B. Y. P. U. recently organized at Poplarville. Mrs. T. A. Rawls the leader reports this union. We congratulate the Poplarville church on this progressive movement and wish for those young people a year of happy experiences in Christian training.

SHADY GROVE SENIORS COPIAH COUNTY 100% IN STUDY COURSE

Miss Aubrey Kilcrease the efficient Bible Readers Leader of the senior B. Y. P. U. of Shady Grove church, Copiah county reports that she has reached her goal for study course in that 100% of the members have taken some B. Y. P. U. Book within recent months. They did not all take the study course at the same time but she as a faithful chairman of the Instruction committee did the follow up work that enlisted every member. We are glad to recognize them in this splendid work and hope that their zeal may be a challenge to other unions in this particular phase of the work by the Bible Readers Leader.

Lincoln County Associational B. Y. P. U. met last Sunday January 12th. This goes to press before the meeting but we hope to have a report of the meeting next week.

Rankin County Associational B. Y. P. U. changes their place of meeting from Briar Hill church to Pearson. The meeting will be an all day meeting this time and the date is Sunday January 26th.

LAFAYETTE COUNTY ASSOCIATIONAL B. Y. P. U. HOLDS MONTHLY MEETING AT OXFORD

The Lafayette county Associational B. Y. P. U. had its regular monthly meeting the first Sunday of January. The meeting was held at Oxford. This was the first time in six months the meeting had been at Oxford having been going the rounds over the county during the time. The meeting was attended by a good crowd from the different B. Y. P. U.'s of the county, every union being represented. The program began on time, 2:30 P. M. and ran full speed for a full hour and half. President T. W. Black appointed a nominating committee to nominate officers for 1930 and the following were nominated and elected; T. W. Black, President; Virgil Echols, Vice Pres.; Ruby Norris, Sec. Treas.; Paul Linder, Chorister; Dorris Hyde, Pianist; May Garland, Junior-Intermediate Leader; Fred H. Terry, Fannie Gooch and Leonard Wolf were elected Group leaders. The program rendered was built around the Standard of Excellence the Associational B. Y. P. U. Standard was presented and adopted and when checked against it was found

that the organization was A-1 with the exception of one point which will be easily reached this quarter. The B. Y. P. U.'s of this association believe that anything less than once a month is too seldom for them to come together therefore they are strong for the MONTHLY meeting.

I HAVEN'T TIME

A union Sunday school superintendent, a professed Christian, Baptist in name, was appointed leader of the union prayer meeting. It is rather trustworthily reported that social affairs prevented the leading, and that at least once that superintendent attended a dance on prayer meeting night. A teacher in the Sunday School, appointed leader of the prayer meeting, reported not time to prepare a program because of social affairs. Another teacher in the same Sunday School when on inquiry was told there would be no preaching that day said "Thank the Lord". Another teacher in the same Sunday School, or one of the above, attended a picture show on prayer meeting night.

They all with one consent began to make excuses—Liv. 14:18.

Is this typical of union Sunday Schools? This sentence was written before reading Truett's article in The Record of Jan. 2nd.

Someone said, your actions speak so loud I cannot hear your words.

Is it true that many religious leaders need themselves to be led to repentance toward God, and faith toward our Lord Jesus Christ for salvation?

Jesus said, Ye shall know them by their fruits.

—A reader.

Mable: "So Maurice and you are to be married? Why, I thought it was a mere flirtation."

Helen: "So did Maurice."

Arthur: "I think she's as pretty as she can be."

Jean: "Most girls are."—Stray Stories.

Hap: "I've cut myself and I'm bleeding to death."

Sap: "Is there any way in which I can help you?"

"Pa, what's a parasite?"

"A parasite, my son, is one who goes through a revolving door on another person's push."

"Dear Teacher: Kindly excuse Johnnie's absence yesterday. He fell in the mud. By doing the same you will greatly oblige, his mother."—Selected.

Fussy Old Lady: "I wish you would give me two good seats in the coolest part of the theater."

Ticket Seller: "Certainly. Here's two in Z row."—Two Bells.

"Look at the great cities of antiquity," exclaimed the lecturer. "Where are they now? Why, some of them have perished so utterly that it is doubtful if they ever existed."

"Smith: "I don't see why you call your place a bungalow."

Neighbor: "Well, if it ain't a bungalow, what is it? The job was a bungle and I still owe for it."

Little Albert (proudly): "My papa's a bookkeeper."

Little Dorothy (daughter of the minister): "Yes, I know it. He borrowed it from my papa."

School Inspector (to farmer). "I had a funny answer in school today. I asked a class who wrote The Merchant of Venice, and a little boy said, 'Please, sir, it wasn't me.'"

Farmer (laughing). "Ha, ha, ha! I suppose the little rascal had done it all the time!"—Boy's Life.

The young wife was busily plying her needle. "It's too bad," she complained to her husband, "the careless way the tailor sewed this button on. This is the fifth time I've put it back for you."—Our Young People's.

Mr. Jackson, Superintendent of the Mississippi Anti-Saloon League, is attending the twenty-fourth National Convention of the League in Detroit this week. Addresses by men of world wide reputation are included in the program.

"What's on the menu?"

"I have frog's legs, chicken liver, pig's feet, and—"

"Never mind your deformities, what have you to eat?"—Ex.

WITH HIS LOVE

When the evening sun is low
And the whole world seems aglow
With

His

Love

Tis sweet to rest on His strong arm
Who will shield from every harm
With

His

Love

He is mine, may He be yours?
He heals the blind, the sick He cures
With

His

Love

Let Him have the right of way
In your heart this night or day
With

His

Love

When He fills a heart you see
He transforms it instantly
With

His

Love

He will keep that which He saves
For He conquered death and graves
With

His

Love

He's paid the price for you and me
On the Cross of Calvary
With

His

Love

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SOUTHERN BAPTIST
SANATORIUM

EL PASO, TEXAS

PASCAGOULA AND ESCATAWPA MEETINGS

Your Evangelist held the last meeting of the Old Year with Pastor Z. T. Sullivan and his people at Pascagoula. One of the longest and most severe cold spells the Coast has ever experienced came just about the time this meeting got under way and proved a serious hindrance. Many of the faithful came through the cold and the services were not in vain although there were only a few accessions.

During the meeting the church voted its budget for 1930 and also voted to work it through the Sunday School. Recent reports indicate that it is working well. New members are being received regularly since the meeting and the church is mapping out a larger program for the Sunday School during this year. The pastor and his excellent wife have a fine grip on the situation as well as a worthy place in the hearts of the people and we are hoping for them a prosperous year.

Escatawpa

Is an inland village some six miles north of Pascagoula and here it is that we have just closed the first meeting of the New Year. In fact we preached the Old Year out and the New Year in at Escatawpa. Remembering the recent severe cold spells some were doubtful of the wisdom of having the meeting; but the Lord gave us a fine spell of weather. The interest and attendance grew from the beginning. Many people have moved away from Escatawpa and there was little opportunity for additions to the church. Members of all congregations indicated that the services had been helpful to them, The Baptist Record was put into the homes of resident Baptists and the people pledged themselves for a forward movement in their church life during the New Year.

Pastor M. E. Hulbert has passed his seventieth year, but he is well-preserved in body, clear in mind and warm in heart. It was a pleasure to work with him and to enjoy the hospitality and fellowship of his pleasant family.

This meeting indicates that meetings can be held during the Winter as well as during the Summer and they afford the advantage of making a program that will conserve the results of the meeting during the year. We are anxious to have many other churches try this plan for a meeting.

May the Evangelistic fires be fanned into a hot and steady flame during the year 1930. May many seek a passion for souls that will lead to such a consecration of time and personality as will thrust them out into the highways and hedges compelling the lost to come in to the feast of life.

Asking for your prayers and co-operation in the work to which you have called me, I am

Your Evangelist,

—Bryan Simmons,
Baptist Headquarters,
Jackson, Miss.

DO WE BAPTISTS NEED A GUARDIAN?

No doubt many people have come to the conclusion that we do; and they are not all outside of the Baptist denomination. It would have been a fine idea to have had such a guardian over the Foreign Mission Board, the Home Mission Board, and the Louisville Baptist Book Store during the past two years.



*"Nor cast one longing
lingering look behind"*

It is love that dictates the writing of a will and the purchase of life insurance. By these means provision is made for the comfort and material well being of those who remain to remember and to live on. And it is love that makes provision for the final resting place of the departed, safe from all external change within the protecting walls of the

GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

No vain regrets or futile self-reproach haunt the minds of those who have provided this final tribute of devotion, for this is the ultimate of protection and of beauty, replacing the crude horror of other methods. Neither water nor chemical elements nor living organisms can prevail against the security of Cryptorium walls of Armco Ingot Iron or imperishable bronze. That which is laid away in beauty remains unchanged by any external cause through the revolving years.

Hundreds of thousands of loving hearts bear witness to the solace that rewards Cryptorium emplacement. Leading funeral directors everywhere are prepared to explain this service and to supply it. The cost is altogether moderate.

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GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM



It seems now that it is necessary for the courts and the lay papers of Mississippi to espouse the cause of helpless children in the Baptist Orphanage to keep them from being terrorized and brutally beaten whenever the rage of the Superintendent is worked up, which doesn't take long, from all accounts—and that, too, not only in the face of the seeming apathy of the leaders of the denomination in the State, but in the face of the opposition of the trustees of the Orphanage.

It has been said by some that there have been a few protests against reinstating the present Superintendent, but that these have gotten their information through "hearsay" only. What the writer of this article would like to have for publication is a list of those who have sent their protests to Dr. R. B. Gunter, and a list of those who have sent their protests to each and every member of the Board of Trustees of the Baptist Orphanage. Better still, all these protests should be made again and mailed to The Baptist Record. Then the Baptists of the state would have an opportunity to see where they stand. A lot of our Baptists are afraid from some reason, to express their real sentiments in this case; but the writer will be perfectly willing to abide by the results if the folks over the state who pay the bills for the Orphanage will come right out and say whether or not they think the present Superintendent should remain in charge of the Orphanage. The usual course followed in such a case by many, we are sorry to say, is to say nothing and then quit digging down in their "jeans" for more money—and they are going to quit, too, without a doubt.

It has been a mystery to the writer (and no doubt to hundreds of others) as to why the Board of Trustees of the Baptist Orphanage had to re-elect Mr. Thompson as Superintendent just the day before he was to go to trial in court for beating up a nineteen year old girl in this institution. Was it because they wanted to endorse themselves for electing Mr. Thompson the first time? Or was it because they have no confidence in courts? Do they really believe that a man who "beats 'em up" in a rage, and who has had court experiences along this same line before coming to Jackson, is the man to handle a Christian institution taking care of fatherless and motherless children?

If this were not a religious paper in which this article is appearing, the writer would be willing to gamble his only hat on two statements—the first being that Judge C. P. Long wrote the trustee article in last week's Record; and the second, that a majority of the thirteen trustees wish in their secret hearts that they had never heard of Mr. Thompson.

—R. N. Whitfield, M.D.

—BR—

TIME AND PLACE D. W. MOULDER PREACHES IN 1930

First Sunday—Oak Grove, Smith County.
First Sunday—Beulah, Simpson County.
Second Sunday—Concord, Rankin County.

In Memoriam

Mrs. Joe Sheely

On Oct. 9, 1929, God in his infinite wisdom called to her heavenly home the spirit of our beloved sister, Mrs. Joe Sheely. Eighty years were given her upon earth.

She leaves to mourn her death five children and a number of relatives and friends.

While a young girl she united with the Baptist Church and lived up to the Christian faith.

The summons to exchange the silver crown of age for the diadem which crowns the brows of God's saints has been responded to by our sister.

The tempest may beat and the billows may roll,

Unbroken will be her sweet rest; Afar from all danger and harm is her soul,

She sleeps on the Savior's dear breast.

Therefore be it resolved,

First, That in her death we the members of Pleasant Hill Baptist Church, have lost a faithful member, one whose beautiful life so endeared her to us all.

Second, That while our hearts are saddened by this great loss, we bow in humble submission to our Father who doeth all things well.

Third, That we extend to the bereaved children our deepest sympathy.

Fourth, That a copy of these resolutions be spread upon our minutes as a perpetual memorial of the estimation in which our deceased sister was held, a copy be sent to the family and a copy sent to The Baptist Record for publication.

Miss Minnie Nichols,
Mrs. Rudolph Reynolds,
Mrs. Callie Bishop,
Committee.

Williams

John Wesley, son of Joseph and Rhoda Williams, died at the home of his only child, Mrs. Emma Varnado, near Osyka, Miss., Jan. 9, 1930, having lived 84 years and 28 days, a quiet, unassuming Christian life. He also is another of that honored and fast depleting line of Confederate grey now answering roll-call above. His daughter, two sisters and three brothers remain, his wife, one sister and four brothers having preceded him. We thank God for his noble life and the glorious hope that was his and ours, till we meet again.

—S. A. Williams, Pastor,
Osyka Baptist Church.

Second Sunday—Line Creek, Scott County.

Third Sunday—White Oak, Smith County.

Third Sunday—Pine Grove, Simpson County.

Fourth Sunday—Sardis, Smith County.

Fourth Sunday—Beulah, Smith County.

Fifth Sunday—Good Hope, Smith County.

A SOJOURN IN GOMORRAH
Jennie N. Standifer
A TRUE STORY
(Continued from last week)

CHAPTER IV

(Continued from last week)

The following Sabbath, Mrs. Howard, vaguely uneasy from a presentiment of coming evil, sat in her beautiful parlor and joined with her little girls in familiar hymns. Her husband came into the room, and sank into an easy chair, listening in silence.

"Won't you join us in 'Rock of Ages' father?" asked Marion.

"No, daughter. I do not feel like singing. You and Annie go into the library for a while, dear. I have something of importance to say to your mother."

Little Annie, the father's favorite, threw her arms around his neck. "I love you, Daddy!" she whispered fondly.

The wife seated herself on a hassock, and laid her white, shapely hand upon her husband's knee. She was dressed in pale blue crepe, and from her golden head to her dainty slippered feet was the embodiment of a cultured gentlewoman.

"What is it, Edgar?" she asked softly, looking into his face with adoring eyes.

"It isn't pleasant to tell you, Mary, but it must be done. Elder Barnes has had a revelation that I must be sealed to another woman. Of course I shall always love you. No other can ever take your place. But unless I obey the commands of God I will lose Heaven. The Lord has revealed his will through his apostles and elders, and I dare not refuse to obey."

"And do you, a man of intelligence and sound mind, believe this absurd falsehood, Edgar Howard?"

"It is my religion, Mary. I must accept its teachings or be lost."

Mary Howard rose to her feet, her face ghastly with the horror that had haunted her soul for weeks.

"Do you mean to tell me, me,—your lawful wife,—that you intend to let another woman share your affections?"

"Yes, Mary. I have just explained that it is a necessity. It is the unalterable decree of God. I am a bishop,—an officer of high standing in the church, and I must live up to the teachings of my faith."

For a full minute the wife's burning eyes gazed into her husband's shrinking ones, and then the woman's heart prevailed. She knelt at the feet of the one man in all the world for her, and between sobs and caresses implored him to renounce

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restores the normal action of the pores by its wonderfully effective cleansing and purifying qualities.
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the Mormon religion and its criminal practices, and go with her to a place of safety.

He put her aside deliberately, and said firmly:

"It is useless to talk that way, Mary. You will soon become accustomed to the situation like other women. Besides—it is only Sarah, whom you love, and who will still continue to live in our house, to whom I am to be sealed this evening."

"Sarah! Sarah Flannigan, the drunken Irishman's daughter,—our servant,—my rival in my husband's affections? What about the wrong to the girl who is betrothed to one of her own class, who is a free man?"

"She is willing to give him up, and all arrangements have been made for the marriage. You must go to the Temple, Mary, and give away the bride, as is customary."

The woman, scorned, and deeply wronged, awakened at last. She faced the man with face aflame with an indignation that caused him to cower before her withering glance.

"If you have fallen so low that the servant girl is mistress of your affections, Edgar Howard,—take her,—and go! Go, never to return! This house is deeded to me, and is mine also by the laws of the land. I forbid you and Sarah Flannigan to enter it."

"Do you realize that you and your children will be left without a support, Mary? The church will forbid me to provide for a disobedient wife."

"I prefer starvation—death,—anything to the degradation of living under the same roof with my husband's mistress. I do not want a dollar from you for my support. Take your clothes and the viper I have harbored, and go! Oh, God! That my foes should be of my own household!"

The gray dawn next morning, found Mary Howard still kneeling by the chair where her husband had sat when he dealt the blow that broke her heart. All through the long night she had alternately walked the floor and wrung her hands in despairing anguish, or prostrated herself and prayed wildly, moaning like some dumb creature with the death quiver still piercing the heart. Marion and Annie crept to their room as she bade them, and sobbed themselves to sleep, knowing that some terrible calamity had befallen their mother, but not grasping the meaning of her words when she said:

"My children,—you are worse than fatherless!"

At last there came to the deserted wife's soul a calm, born of her trust in the Infinite. The white-faced, haggard woman arose to take up her burdens, and be both mother and father to her children.

There were supplies in the house to furnish food for several weeks, but when these were gone, what

could she do for a support? She had no relative to whom she could appeal, and the Mormons, she knew, would lend no aid, as they regarded her as a rebellious wife, unworthy of assistance. The few Gentiles of her acquaintance were poor. But some effort must be made, and she began by asking for sewing. No one wanted her services.

One morning, a few weeks after her husband's sealing to Sarah, Mrs. Howard learned from her washerwoman, who was a Gentile, that a company of United States troops were quartered in the city.

"You might get some of them to board with you," suggested the woman. "I wash for the General and some of the officers. They are staying at the B— Hotel."

"I will see them," said Mrs. Howard.

That afternoon she called at the hotel, and was shown into the presence of the general in command of the troops. He was an elderly man with iron gray hair, and kindly blue eyes. There was something strangely familiar about his face and figure.

"Can I serve you, Madam?" he asked courteously. Then he stepped forward and grasped the outstretched hand.

"Mary Gerard Howard, how did you ever happen in this God-forsaken den of iniquity?"

"General Herndon,—my father's friend,—can it really be you? Surely the Lord sent you here to aid the friendless!"

"The friendless, Mary? That cannot be you,—you who were once the belle of your home town!"

"It is even so, General. Have you time to listen to my woes?"

"My time is at your disposal, Mary. Sit down and tell me all about yourself, just as you would your father."

Briefly, Mary Howard explained the situation, and asked the general if he could send her boarders from his command.

"I will be glad to board with you myself, Mary. My wife will soon join me, and I can send you all the officers you can accommodate. Do you remember Wayne Hallam, my sister's son?"

"Quite well."

"You haven't seen him since he graduated from West Point. He is Captain Hallam now, and will be delighted to find an old friend in the West. I will have him select the men. As we are stationed here indefinitely we will be delighted to secure comfortable quarters among the Gentiles."

"I thank you from my heart, General."

Mrs. Howard arose to take her leave, and the general opened the door.

"Hallam," he called.

A handsome, dark-eyed young officer stepped forward and saluted.

"You remember Mrs. Mary Howard, do you not?"

"Certainly. I am so glad to renew our acquaintance, Mrs. Howard."

"You are to call to see Mrs. Howard this afternoon, Wayne, and arrange with her for board, for yourself and a number of our men. She will give you directions for finding her house."

Captain Hallam engaged board for ten men, including himself and General Herndon, and recommended a man in his regiment as an excellent cook.

General Herndon's wife joined him in the early autumn, and Mary Howard found in her a true friend. The Gentile private boarding house soon became a true home to the soldiers.

(Continued next week)

"Hello! Hello! How Much Does Happiness Cost?"

Only the price of learning a simple health rule, this smiling youngster finds!

"HAPPINESS just radiates from our baby since we began giving her—"

What was it that Mrs. Fred E. Schmitt of 2023 Stone Street, Falls City, Nebraska, discovered, which she could give to her baby that made her happy, well, strong and buoyant?

Not a medicine; not a drug of any kind; just harmless bodily lubrication. Only that, and nothing more. Mrs. Schmitt's discovery that little Barbara kept well when she was made regular as clock work is the same discovery as has been made by millions of other people, who are enjoying the happiness of health because they use Nujol.

Babies, old folks, people in the prime of life—all alike need to have the bodily poisons (we all have them) regularly cleaned out. Nujol just gently, naturally, normally lubricates the action of your body which needs lubrication as much as any other machine.

Please remember that Nujol contains no drugs; is non-fattening; is not absorbed in any way by the body; can form no habit; cannot hurt you, no matter how much you



"Happiness is on the other end of your phone too," says little Barbara

take. All it can do is keep you internally clean, and make you continually feel better. Colorless, tasteless as pure water, Nujol will make you see the bright side of life; it will help you to get the most out of your life; it will make you wake up in the morning feeling fit, and help you to do a good day's work with a smile.

Millions of people have discovered this fact—why don't you? You can buy Nujol in sealed packages at all drug stores. It costs but a few cents, and makes you feel like a million dollars. Get a bottle today and see how brimming zestful health will boost your day's happiness.

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OUR ORPHANAGE SITUATION

Since my article in last week's Baptist Record I have gone to Jackson and visited the Orphanage, spent several hours in the office of the Superintendent, surveyed the grounds and buildings, conversed with a number of the children and employees, and was present at supper time, speaking to them for a few minutes. I also consulted a number of people in and about Jackson, including members of the Board of Trustees, men and women on both sides of the question and some on neither side. In all, I spent two days and the greater part of one night "seeking more light" on the subject. I did this for two reasons: 1. That I might know the real, honest-to-goodness facts in the case for my own satisfaction. And, 2, That I may be able to make an intelligent statement to my people on next Sunday, January 12th, as I had announced, and advise them in the premises. My people have been very much wrought up over the matter, having a vital and an abiding interest in the Home and its inmates. (One S. S. class helps one of the boys there, and a lady member with the help of others clothes one of the girls and assists her otherwise.)

In all controversies there are almost always three sides: "Your side, my side, and the right side." The same is true in this instance, or even more so—there being so many folks vitally interested in the Orphanage and the outcome of the present embarrassing situation. Good people, both men and women, hold radically different views respecting the case, and suggest varied remedies for its satisfactory adjustment. We mortals are prone to see things differently, and it is easy for us to become biased in judgments. It is the part of good reasoning that we look seriously into the face of all the facts before passing judgment, and expressing opinions. And it is not safe to arrive at conclusions and take quick action upon information gathered from casual reports and rumors afloat. It is best always to get all the facts first, and see the situation at close range from every angle.

The Baptists of Mississippi have a great institution in the Orphanage, and worth fighting for,—when in imminent danger. In many respects, it is in better condition now than it has ever been. I have visited the Home many times, during the administration of all the Superintendents except that of L. S. Foster, the founder. At the present time it stands out favorably. In the first place, it is caring for more children than ever before, 246. And the health of the children is fine, only one child having been seriously ill in the last three months. This is evidenced by the school reports during this period which show an average daily attendance of 99 8-10%, 99 7-10% and 99 5-10% respectively on the part of the grammar school grades which go to the school located on the campus. This school is presided over by a corps of five splendid lady teachers who enjoy the sympathetic cooperation of the Superintendent and all matrons and employees. The children of high school grade are transferred to the

Jackson high schools, and from available information it is learned that their record of attendance is about equally as good. The liaison between the head of the Home and the high school is such that playing "hooky" is a thing of the past. Every way the relationship is better. By the kindness of a number of W. M. U.'s over the State and the personal attention and efforts of a few of the good Baptist women of Jackson those students, 33 in number, secure their noon-day lunches at the high school cafeteria. In the second place, the physical appearance of the Home is much better than in recent years. Of course, this is the result of a movement begun in the previous administration and carried on to a glad fruition in the present. Thirdly, the sanitary conditions are perceptibly better than formerly. The yards and campus are kept clean with a wise distribution of the surface water through a system of tile drainage. The rearrangement of the fowl houses, cow lots, pig pens, etc., assures better health conditions. Fourthly, at present the children have sufficient clothing, and food, and plenty of good coal and coal-heaters well distributed for their warmth. A hot water boiler has been installed recently for hot shower and tub baths. Fifth, attention is being given to beautifying the campus in the planting of shrubbery, etc. Sixth, the dining tables look inviting, being overspread with linen tablecloths which are changed once, twice and three times a week as necessity demands. By the kind consideration in the form of generous rates of a laundry company in Jackson, the table and bed linen may be laundered cheaper than it can be done in the Home, thus supplementing the weekly output of the Orphanage laundry. Seventh, the orderliness of the arrangements and storage of the Thanksgiving and Christmas supplies is noticeable. Eighth, and from a financial standpoint, the institution is in fine shape at present, as is noted in the report of the Board of Trustees in last week's Baptist Record.

So, it is seen that Baptists have an institution of which they may feel proud, and for whose welfare they should "contend earnestly", remembering it is for the rearing of orphan children that we maintain it. The present trouble is not due to any misappropriation or misapplication of funds. The Superintendent has, apparently, made every dollar go as far as a dollar could go, and toward ends that make for the best interests of the institution and its inmates. Neither has this disturbance come as a result of a moral lapse of the Superintendent. It has resulted, rather, from a questionable policy as regards to discipline. And upon this I shall touch in succeeding articles.

In the meantime, let all Mississippi Baptists pray more for the Orphanage—including the administrative force,—pay more to the cooperative program and otherwise to its support, and reserve judgment till all the facts are considered.

Yours for peace and harmony,

—J. L. Boyd,
Pickens, Miss.

Continued from page 9

She has heard of Miss Schell's plan to work for the girls and children of her city and she being a Christian—a graduate of our own Girls' School—Seinan Jo Gakuin—wants to help.

Here comes Miss Schell. I suppose many of you know her. She is a little like the Japanese so fits into a Japanese house very well. How glad she is to see us.

Now she will show us her house. We step out into the hall again and at our right are some steps—such toylike ones that you wonder if really truly you are to go up. But they are strong if they are straight up. If your foot is too long go sidewise and let your foot run lengthwise of the step. Hold to the step above and up we go. Here we are in a lovely little room—eh? Two rooms did I hear Miss Schell say? Well, we go through one end of it and that is Miss Nakanishi's bedroom and into the other end—that is Miss Schell's bedroom. Paper screens separate them. You can call it two rooms if you are optimistic and of course people who run "Sechiramento" are optimistic people. We are thankful that they have windows on the east and south so that the sunshine may warm them up occasionally for of course there are no grates or stoves. A furnace or steam heat wouldn't work in a toyhouse without a basement.

Let's follow Miss Schell downstairs and see her study—matting on the floor, a bookcase, a desk and a couple of chairs. I hear you whisper "What is that?" That's a secret—a couple of boxes of books that haven't any bookcase. I hope Santa Claus finds this out. There is not room enough for us to sit down here so we shall pass on to the tiny room next door. A little round dining table and four chairs make it quite cozy. With Miss Schell's permission we slide back the paper doors at our right and here we find her pantry, China closet, storeroom, trunk room and buffet all in one 3x6 closet.

Two steps ahead we see a big closet, cement floor—oh, it is the back entrance—yes but look again—that is her kitchen. See the little charcoal fire. It doesn't look much like a stove but many good things can be cooked on it. Look just to your right again. What is this? A half-barrel with a stove pipe to it—a tin tub—a cement floor—of course it is the bath-room. This little tin covered sink is the family lavatory. As to the sanitary arrangements we can't say much, but I suppose we can say it might be worse.

One more step to your right and we are again in the entrance. "What a cute house!" I hear you say. Yes, it isn't so very cold yet so we can enjoy it but I dread for the snow to drift high and for the north wind to begin to whistle around and creep in at each and every one of those

cracks around the sliding doors and windows. Let's hope that the sunny days are many this winter—and that before another winter comes a more permanent home may be found for Miss Schell and the "Sechiramento".

Clatter, clatter, what's that noise. It is only the wooden shoes of the children coming to story hour. This is a double-header. Look, most of the children carry a little baby brother or sister on their backs.

Did you ever see a room fill so quickly? 5, 10, 15, 20, 30, 40, 50. How can she handle so many? When they get packed into that little room where we had tea there won't be room enough to do anything but be still. Fortunately when sitting on the floor a great many can be packed in.

Miss Schell says we may stay if we don't mind standing in the hall or sitting on the star-steps. But the singing begins and we must not talk any more.—Mrs. G. W. Bouldin, Japan.

—BR—
The receipts of The Baptist Orphanage for the support fund for November and December were \$10,510.53
Amount received through budget 1,196.26
Amount received as Special gifts 9,314.27
Amount in Mer. Bank & Trust Co. as per balance of books at bank 7,320.47

—BR—
Who makes money by living from hand to mouth? The dentist.—Ex.

—BR—
Prof. Spencer B. Messer retires in June after twenty-one years of teaching theology in Crozer Seminary.

—BR—
Pastors and doctors are getting more scarce in the country districts. Well, are the planters and everybody else not moving to town?

—BR—
The Sunday School at Clinton had a program last Sunday in commemoration of the tenth anniversary of the adoption of the eighteenth amendment.

—BR—
The friends of Prof. J. R. Hitt are expressing sympathy with him in the loss by fire recently of his residence in Clinton. There was a small amount of insurance. Nearly all his furniture was saved.

—BR—
Sometimes you will hear a whiskey lover praising the method of Mexico in dealing with the drink evil, and condemning the method in the United States. The Mexicans are using the educational method, while we are using the legislative. Yes, we used the educational method till people were educated to the point of putting prohibition in our constitution. And Mexico will do the same thing. Let the education go on on both sides of the Rio Grande.

FOR SALE OR RENT

The Gill place, house and 124 3/8 acres, half mile east of Clinton; farm, pasture and wood land. Former home of the Gills, the Eagers, and Major Morgan. Ideal site for beautiful new home.

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